THE UNIVERSALIST Leader

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JOURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819

General Assembly Number

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THE UNIVERSALIST Leader

A JOURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), the GOSPEL BANNER (1835 to 1897), the UNIVERSALIST LEADER (1897 to 1926), and THE CHRISTIAN LEADER (1926 to 1953).

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The bond of fellowship in this church shall be a common purpose to do the will of God as Jesus revealed it and to co-operate in establishing the Kingdom for which he lived and died.
To that end we avow our faith in
God as Eternal and All-conquering Love,
The spiritual leadership of Jesus,
The supreme worth of every human personality,
The authority of truth known or to be known,
And in the power of men of good will and sacrificial spirit to overcome all evil and progressively establish the Kingdom of God.

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OUR CONTRIBUTORS

October, 1955 — No. 10

The Cover — National and state officers and local leaders attending the meeting of the Association of Universalist Women at Detroit.

First row, left to right: Mrs. Fremont Wallace; Mrs. Victor H. Russell; Mrs. John MacPhee; Mrs. J. Russell Bowman, executive director; Mrs. Benjamin B. Hersey, president; Mrs. Holbrook Mulford; Mrs. Cyrus F. Springall; Mrs. E. P. Blanchard; Mrs. Dorothy M. Harrison.

Second row: Mrs. Lawrence Hoover; Mrs. Irvin C. Brown; Mrs. Arthur W. Webster; Mrs. Dana D. Goodwin; Mrs. Amos V. Smith; Mrs. Lester W. Nerney; Mrs. Robert Rice; Mrs. Norman Whippen.

Third row: Mrs. Albert F. Ziegler; Mrs. Robert Dick; Mrs. Herman Genhart; Mrs. Francis F. Hughes; Mrs. John E. Bunney; Mrs. Charles Pomeroy; Mrs. Eugene Kazmark; Mrs. Kenneth Hubbard; Mrs. William Walsh; Mrs. L. E. Morrison, Mrs. Gordon E. Bartlett.

The **editor** wrote the running story of the sessions of **The Fifty-Seventh Biennial General Assembly** at Detroit and the accounts of the **Universalist Historical Society Meeting** and the **Universalist Laymen's Dinner** meeting.

Alice E. Dorr, managing editor, wrote the story of the **Sixtieth Biennial of the Association of Universalist Women.**

Albert F. Ziegler gives us an account of **The Universalist Ministers' Meeting.**

Carleton M. Fisher spoke modestly, but none the less truly, in the valid tradition of the Universalist prophetic spirit in his occasional sermon, **Making Up Our Minds.**

Brainard F. Gibbons presented a **Report of the General Superintendent** that merits serious study by our people.

William W. Lewis, minister of the Arlington, Massachusetts, Unitarian Church, was the preacher at the joint worship service Sunday morning. **Where Angels Dare to Tread** is the text of this sermon.

Norman Cousins, editor of **The Saturday Review,** lifted the final banquet out of the usual dull routine story telling and diplomatic introductions to an occasion of creative significance by his brilliant and most timely address on **The Information Crisis in America.** We print the text of this address hoping that it will be the basis for further study and discussion by many Universalist youth and adult groups.

The Fifty-Seventh Universalist Biennial Assembly

At their business sessions in Detroit, Universalist representatives voted:

Approval of a Merger Commission to collect information, spread information, conduct plebiscites, and prepare plans for merger of The Universalist Church of America and the American Unitarian Association;
To instruct trustees to constitute Universalist members a Commission "to develop a plan or plans for merger of any or all State Conventions with The Universalist Church of America or a corporation resulting from the merger of the U. C. A. and A. U. A."

WORSHIP conducted by the Rev. David H. Cole, Chaplain for the sessions, opened the Fifty-Seventh Biennial Thursday morning at eight forty-five.

President Sawyer opened the business sessions on a high note Thursday morning when after reviewing the financial status of the church, he stressed the importance of getting the message of Universalism to people. Mr. Sawyer said, "We must develop a zeal for our religion. We must go out and spread that religion. The test of our religion is not to be found merely in attendance at church services, but in what we do in our relations with people the rest of the time. No merger is going to be the solution to our problem. It is just a beginning. We must develop a more positive and persistent, friendly and brotherly feeling toward each other. Then we must go out and bring more people into our churches and more children into our church schools."

Following the call to order at 9:20 A. M. and the appointment of monitors, the credentials committee presented a preliminary report showing 136 voting delegates present, representing 18 states, two provinces of Canada and the District of Columbia. Monitors appointed were the Rev. Robert Bowman, Iowa, chairman, Jay Chidsey, Illinois, Carroll Fenwick, Vermont, the Rev. Bjarne Kjelshus, Iowa, and Richard Gilbert, New York. On motion of the Rev. Donald Thompson of Chicago, the Assembly was asked to seat delegates representing the Church of the Larger Fellowship pending action of the Central Fellowship Committee. Following discussion which indicated the doubtful legality of the proposition, the motion was defeated.

Dr. Gibbons presented his report following the president's address. The text of this report appears in this number.

The principal business of the session was the reception and action on the report of the Committee on Survey and Evaluation, presented by the chairman, the Rev. Ida M. Folsom. Miss Folsom called on the Rev. Earle McKinney who presented that portion of the report containing the proposed amendments to the Bylaws.

The first amendment presented and passed added a paragraph to Article III describing our plan of organization which formally added Universalist fellowships. The next two amendments provided for tying in such fellowships to the organization of the General Assembly, paragraph I and II of Article 4.

Mr. McKinney then presented an amendment to Article IV, section 6, providing for the seating of members of the Church of the Larger Fellowship and "representatives of Universalists not within the jurisdiction of The Universalist Church of America, and of other religious denominations duly accredited to it." The amendment which provided for seating and speaking privileges without the right to vote brought a prolonged and complicated debate which left the delegates confused to the point where they laid the proposal on the table. The following proposal to amend Article V, section 2, giving the General Assembly power over Universalist fellowships as it now has over parishes and clergymen, was passed.

The Bylaw amendment presented by the Committee which created a new Article numbered IX formalizing the relationship of the General Assembly to the Council of Liberal Churches was passed

after clearing up the misunderstanding of the delegates regarding the control by the General Assembly of election of Council members.

The final amendment added to the instructions to the Nominating Committee directions to present nominees "to be elected to the Council of Liberal Churches."

On request of Miss Folsom, Dr. Lalone, chairman of the Central Fellowship Committee, presented the proposed amendments to the Laws of Fellowship, Government and Discipline. The first of these amendments set up machinery for affiliation of fellowships with The Universalist Church of America carrying the right of each fellowship so affiliated to seat one voting delegate at sessions of state conventions and general assemblies. The amendment was passed.

The one remaining short amendment to the Fellowship Laws opened the flood gates of debate. Misunderstandings, doubts, fears and eloquence descended upon the heads of the proponents. This amendment which was designed to restrict the use of special examining committees preliminary to ordination of ministers was debated through the remainder of the forenoon session and dragged over into the afternoon.

It had been called to the attention of the Fellowship Committee by members of the faculties of our theological schools that as the law now stands, it would be and indeed had been used to by-pass requirements for completion of theological courses. It was therefore proposed by the Fellowship Committee through the Department of Survey and Evaluation that a paragraph be added declaring the provision as not applying "to candidates who are or have been regularly enrolled in courses to the degree of B.D. or S.T.B." and requiring such candidates "except under the most extraordinary conditions" to complete their course before being examined for ordination. Some delegates thought the provision too weak, some thought it too strong, others seemed to misunderstand it completely. The Rev. Harry Sherman of Massachusetts moved to amend by striking out the words "except under the most extraordinary conditions." Mr. Sherman's amendment was lost, following which the Rev. Donald Thompson of Illinois moved to amend by adding "Ph.D. in Theology." A dispute arose as to whether amendments to amendments required a two-thirds vote. Mr. Sawyer presiding with his phenomenally patient calm and good will submitted the question to the Assembly, which directed that a majority sufficed. Attempts to table the proposal were made and lost. The Rev. Albert Harkins expressed the mood of many delegates with his sad declaration, "Mr. Chairman, I am confused." If the delegates were confused, the proponents were amazed and confounded. The affair began to resemble the debate in our New England town meeting over a minor appropriation for the cemetery caretaker. Time ran out and we adjourned for lunch.

Following the luncheon recess, Mr. Sawyer recalled Mr. Sherman's amendment. Mr. Sherman then presented the amendment again. It was in turn amended by Mr. Ziegler to read "except under most extraordinary conditions which, in the opinion of the Central Fellowship Committee, would justify an exception." The motion was passed by a vote of 78 to 22. The chair ruled that the amendment proposed by Mr. Sherman had been eliminated by the affirmative vote on Mr. Ziegler's amendment. Mr. Sherman appealed from this ruling and the Assembly upheld the chair. After further debate, the Assembly directed that the whole matter be referred to the Survey Department for restudy.

Dr. Lalone presented the recommendations of the Central Fellowship Committee to grant affiliation with The Universalist Church of America to the Universalist Fellowship of Silver Spring, Maryland, and Terre Haute, Indiana. The Assembly voted unanimously so to do and the President welcomed the new groups into fellowship.

Nominating Committee Report

The Rev. John MacPhee presented the report of the Nominating Committee as follows: for president, Alan F. Sawyer of Massachusetts; for trustees for four years, Carl A. Bays of Illinois (Business Administration); the Rev. George M. Lapoint of Minnesota (Education); the Rev. Melvin Van de Workeen, Massachusetts (Church Extension); Dr. Max A. Kapp, New York (Ministry); Dr. Robert Cummins of Massachusetts (Investment).

For members of the Central Fellowship Committee: Dr. Lawrence W. Abbott, Ohio; Kingsbury Badger, Massachusetts; Dr. John Q. Parkhurst, Illinois; Dr. Robert B. Tapp, New York.

For members of the Council of Liberal Churches; Dr. Robert Cummins, Massachusetts; the Rev. Carleton M. Fisher, Wisconsin; Harry Levine, Jr., New York; Ralph Stoddard, New York.

For members 1957 Nominating Committee: the Rev. Wallace G. Fiske, Connecticut; Mrs. Edwin

K. Haas, New York; Rev. David J. Hayeman, Pennsylvania; Harold Perham, Maine; Dr. Clinton Lee Scott, Massachusetts; Rev. Phillips L. Thayer, Ohio.

For preacher of the Occasional Sermon, 1957: Dr. Lawrence W. Abbott, Ohio; Alternate preacher: Rev. Emerson S. Schwenk, Massachusetts.

Suggestions from the floor that the slate list Dr. Robert Cummins as unassigned and move the Rev. George Lapoint from unassigned to Department of Education were accepted by the Nominating Committee and made an official part of the ballot.

The following were placed in nomination from the floor: Levon Seron for Business Administration; the Rev. Frederick Harrison of Massachusetts for the Department of Extension; Arthur T. Litchfield, Connecticut, unassigned; the Rev. Emerson S. Schwenk, Massachusetts, Education.

For the Council of Liberal Churches: Mrs. Cyrus T. Springall, Massachusetts; the Rev. Richard Knost, Illinois; the Rev. Albert C. Niles, Maine; Kurt Hanslowe, Michigan.

For members of the 1957 Nominating Committee: Dr. William J. Arms, Alabama; Mrs. Marian L. Bunney, Maine; the Rev. Fred LeShane, California.

For preacher of the Occasional Sermon: Dr. Clinton Lee Scott, Massachusetts; Dean Angus MacLean, New York. For alternate preacher: the Rev. Kenneth L. Patton, Massachusetts.

Dr. Max A. Kapp, chairman of the Department of the Ministry, presented the Rev. Philip R. Giles, the director, who summarized the printed report in the hands of the delegates. After surveying the area of pensions, scholarship grants, recruitment and relations with ministers, churches and theological schools, the report pointed out definite areas of activity which the department wishes to inaugurate. Among these is "a definite program designed to lift salary levels as rapidly as possible. A nation-wide, Protestant-wide church survey some months ago revealed that despite increases in ministerial salaries, the purchasing power of the nation's Protestant clergymen is below 1939 levels. Our denomination is not different in this regard. Salaries have risen, but at nothing like the rate of the cost of living increases . . . Our churches should enter upon a definite plan of salary increases until they shall have reached (1) a point where a minister's family is not forced to sacrifice for his choice of his profession and (2) a level that at least does not force men into other denominations."

Following Mr. Giles' report, the session recessed from four until eight o'clock in the evening. The matter of support for the National Memorial Universalist Church was the first order of business at the evening session. The report of the National Memorial Universalist Church was presented by its delegates Mrs. Kate W. Briggs and Milton R. Vollmer. The report outlined the history of the church as a joint project of the Washington Universalist and the national Universalist Church organization since 1922. Under agreement with the national organization, the local organization has progressively assumed an increasing proportion of the support through the years. The most recent appropriation was $1745. This appropriation in the current budget was cut to one dollar. The following afternoon, Mr. Vollmer moved to restore the appropriation on two grounds. First, that the action was without warning and came in the midst of the church's fiscal year and second, in view of the greatly increased cost of maintenance of the building. Dr. Gibbons opposed the motion on grounds of budgetary necessity. The motion was lost.

Departmental and auxiliary reports were then presented. The Rev. George Lapoint spoke for education. Mrs. Benjamin B. Hersey and Mrs. Anne Bowman spoke for the Association of Universalist Women; Dr. Emerson Hugh Lalone for *The Universalist Leader* and the Universalist Publishing House; Roland Gammon, Department of Public Information (CLC). Robert Johnson, president of Liberal Religious Youth, introduced the Rev. William Gold, the new executive director of the organization, who woke the delegates up with his sparkling review of youth activities.

Dr. Gustav H. Ulrich, chairman of the Department of Service Projects, presented the director, the Rev. Dana E. Klotzle, who outlined the service and educational projects of Universalism both in this country and abroad in Europe and Japan. Mr. Klotzle also referred to the work done by the Universalist Service Committee in Korea and India in co-operation with various United Nations projects.

The remainder of the evening was given over to the beginning of the Church Extension report. The chairman, Mrs. Clinton Lee Scott, called on the following representatives of extension projects: the Rev. Frederick Ringe of Costa Mesa; the Rev. James Becker of La Jolla, both movements in California; the Rev. Leonard Prater, minister of Burruss Memorial Church, the Ridge Church and the Liberty Universalist Church, all of Mississippi; the Rev.

Left to right: the Reverends Carl Nelson; Philip R. Giles; Leonard C. Prater; Albert Q. Perry; Walter Royal Jones.

Vinton Bowering, Outlaw's Bridge, North Carolina; the Rev. David MacPherson, Silver Spring, Maryland; the Rev. Donald Thompson, Terre Haute, Indiana; the Rev. Frank Gentile, Northwestern Detroit; the Rev. Ida M. Folsom, Tarpon Springs, Florida.

Mrs. Scott also introduced Lloyd E. Morrison, chairman of the California Department of Church Extension, and Dr. Stanley Manning, who was originally responsible for the establishment of the Hollywood, California Church. At 10:30 P. M., the weary delegates recessed until Friday morning.

The report of the Committee on Credentials presented Friday morning showed 192 voting delegates present. Of these, ninety-eight were lay delegates. A check shows that the General Assembly at Andover two years ago had 344 voting delegates present of whom 179 were lay delegates.

The final report of Credentials Committee submitted Monday showed:

National Officers present, 12 (with 7 duplicates); State Convention officers 23 (with 13 duplicates); Past Presidents 3 (with 3 duplicates); Ministers 95; Lay delegates 110; Total 234; Less duplicates 23; Total delegate body present 211.

Resuming the report of the Department of Church Extension, Mrs. Scott presented the Rev. Walter Kellison, superintendent for Maine, and the Rev. Melvin Van de Workeen, field worker from Massachusetts, who commented on extension work in their states. The Rev. Kenneth Patton reported on experimental work at the Charles Street Meeting House, Boston. Dr. and Mrs. Frank D. Adams were presented as leaders of extension work in the state of Michigan. The work of the Rev. David Hayeman and the work of the Church of the Messiah in Pennsylvania in establishing several new fellowship groups was cited.

Mr. Giles, director of the Extension Department, concluded the report by commenting on the work of the Church of the Larger Fellowship. Reports from the Department of Service, Publications and Business Administration were received.

Levon Seron, chairman of the Department of Business Administration, then presented the proposed budget for the fiscal year 1955-1956 and moved its ratification as adopted by the Board of Trustees. In the course of the discussion of the budget, John C. Hansen, director of the Unified Appeal, reported an increase of 33 per cent above last year's appeal.

Service Committee Luncheon

Nearly two hundred people attended the Service Committee benefit luncheon in McCollester Hall. Dr. Gustav Ulrich presided at the program following the meal and introduced the director, the Rev. Dana E. Klotzle. Mr. Klotzle in turn presented the Rev. David Cole who reported on the Ryder Social Center, Chicago, sponsored by the Committee; the Rev. Donald Thompson who reported on our Institutional Service Units, and Mrs. Annie B. Willis

who outlined the work of Jordan Neighborhood House. The Rev. Carleton M. Fisher, former director of the Committee, presented a project for securing individual membership in the Committee and stressed the importance of individual Universalists giving direct annual support to the work.

At the opening of the afternoon business session, the chairman suspended the rules pertaining to the pending budget motion in order that the ballots be distributed and the polls be opened for the election of officers as previously ordered. This occasioned a comedy of errors, the like of which can only happen to a group of tired delegates in the heat and humidity of a midwestern, summer day. The chair proposed that delegates go to the table presided over by the tellers and secure their ballots. Objections were raised and it was moved by Dr. Reamon and seconded by Dr. Olson that the monitors be instructed to distribute the ballots to the delegates. The motion passed whereupon the delegates arose and straggled off to the tellers' table and picked up their own ballots. Eventually order was restored and the meeting proceeded. With the consent of the Assembly, Wilson Piper, chairman of the Department of Investment, commented on the policies of the Department with respect to the investments of the Church, noting that it was to guard the safety of both principal and yield. He stated that it is necessary to adopt the present budget to preserve the integrity of our funds. The budget was ratified and adopted as presented.

The Rev. John Cummins presented the Report of the Committee on Resolutions. The first two resolutions presented, one on freedom and religion and the other on objective teaching about religion, went through rapidly. From then on the rest of that weary afternoon, amendments and motions to table and amendments to amendments, amendments to strike out and amendments to insert were the order of the day. A resolution affirming solidarity with all world religionists and rejecting the World Council's exclusive claims was tabled. A resolution urging speedy desegregation in public schools was adopted after a simplifying amendment. The heat and tempo of debate increased over a resolution urging cessation of nuclear tests pending findings as to the biological and genetic dangers of such tests. The resolution was tabled. A complicated resolution condemning "moves to introduce sectarian slogans into the state framework and condemning the proposed Constitutional Amendment "which would label the United States" a Christian nation brought out the full fury of a debate by frustrated and confused delegates. A part of that resolution which suggested that the term "God" is "sectarian" prompted Dean Hersey to reply to suggestions to table by saying, "This issue ought to be faced. Let's know how the Universalist Church feels about God." Dr. Frank D. Adams tried to restore some sanity to the situation by noting that "This resolution is loaded. God is a fighting word. Are we proposing to legislate for all the world? This is a publicity hound's meat." There followed motions to recommit, to amend and to divide, all of which were voted down. In the final vote the resolution was lost.

This Friday afternoon session was concluded following a vote by the Assembly enabling delegates who were compelled to leave before the end of the sessions to designate proxies to vote for them on the Joint Interim Commission recommendations.

Monday Session

The final business session of the Universalist Assembly, Monday afternoon, was concerned chiefly with the proposals of the Joint Interim Commission on Federal Union.

The first business to be acted upon, however, was the matter of three amendments to the Bylaws of the Council of Liberal Churches. These dealt with reducing the number of meetings of the Liberal Council from four to three each year and reducing the number of the Board of Administration from six to four. It was pointed out that while the Council may make changes in its own Bylaws, amendments must be approved by both The Universalist Church of America and the American Unitarian Association. Since the changes submitted were deemed necessary from a budgetary point of view, they were approved without debate or opposition.

The Rev. Donald B. King of Illinois then moved that the report of the Interim Commission be taken up immediately as a special order, and the motion was passed.

Dr. Max A. Kapp, who had been relieving Mr. Sawyer in the chair, called Holbrook Mulford to preside in order that he might present the report of the Commission. Dr. Kapp then presented the following resolution which had been discussed and passed at the joint session Monday morning:

WHEREAS: At the Fourth Joint Session of the Biennial Meetings of The Universalist Church of America and the American Unitarian Association, August 29, 1955, it was voted to approve the recom-

mendation of the Joint Interim Commission which was as follows:

"The Commission believes that the delegates at this time should authorize a step-by-step procedure whereby the member churches and other local groups of both denominations may democratically determine whether the AUA and UCA shall be merged, and if so in what manner.

"We recommend the establishment of a Merger Commission to accomplish this end.

(1) This Merger Commission (of and responsible to the AUA and the UCA) shall prepare one or more outline plans for merger.

(2) These plans, with other possible alternatives, shall be submitted to the Member churches and other local groups of both denominations in an open plebiscite conducted by the Commission.

(3) A detailed plan or plans taking into consideration information received in the plebiscite shall be prepared by the Merger Commission.

(4) Such plan or plans will be submitted for study to the member churches and local groups well in advance of the next joint Biennial following its preparation. Delegates to that Biennial, after discussion, will approve a definitive plan (or reject all plans).

(5) Any approved definitive plan shall thereafter be referred by the same Commission in a final plebiscite to the churches and other local groups.

(6) The Merger Commission will report such final plan with results of the final plebiscite to the next available business meetings of the AUA and UCA for adoption.

"The necessary funds for the work of the Merger Commission shall be made available by the proper authorities of the AUA and UCA.

"We recommend that the Merger Commission consist of six persons from each denomination appointed respectively by the Board of Directors of the AUA and the Board of Trustees of the UCA as soon hereafter as possible.

"The Merger Commission will, of course, proceed in full conformity with the Bylaws and other legal requirements of CLC, UCA and AUA.

"We conceive merger to mean the establishment of one corporation which will perform for Universalists, Unitarians (and possible others) all the functions now performed for them by UCA, AUA and CLC." and

WHEREAS: It is further voted to request The Universalist Church of America and the American Unitarian Association in their separate business meetings to adopt said recommendation:

NOW THEREFORE: It is moved that the UCA adopt the said recommendation of the Joint Interim Commission and instruct its Board of Trustees to appoint the Universalist members of said Merger Commission at the earliest possible time; provided, however, that this vote shall be effective only in the event that the American Unitarian Association takes similar action.

Mr. William Crawford of Brooklyn, New York, objected that "We have not fulfilled the mandate of Andover." The Rev. Robert Wolley of Massachusetts rose to explain why he believed the Commission was acting properly in presenting this resolution. Mr. Leach of Chicago rose to a point of information asking why there was no specific deadline for the completion of the Merger Commission's report. Dr. Kapp replied that it was, of course, impossible to guarantee that the whole process of preparing plans and carrying out plebiscites among our churches could be completed in two years. He did, however, guarantee that there would be a report, though perhaps not a definitive plan, by 1957. The Rev. Lyman Achenbach of Indiana then raised the question, "What is there to prevent a lack of funds from stalling the proposition?" Wilson Piper, chairman of the Investment Committee, replied that he was sure the Board of Trustees would find the necessary funds. The Rev. John Cummins of Massachusetts then moved the previous question. The motion, however, was lost by a vote which made it very clear that the delegates wished a thorough debate on the subject.

John Schofield of Georgia contended that, "Those in charge of this proposition are in favor of merger; those of us opposed have not been given opportunity to present arguments against merger. I feel that these opponents should be given a chance to disseminate their position." The Rev. Albert Ziegler of Rhode Island rose to urge a vote "for the continuance of the Universalist gospel. I am opposed to merger." Milton Vollmer of Washington, D. C., expressed his opposition to merger. Said the Rev. Frederick Harrison of Massachusetts, "We are not giving adequate opportunity for the expression of opinion other than those for merger. We had better protect the rights of every last Universalist. However we move, we must

take *all* Universalists with us or we deny our faith."

Allen Sawyer, Jr., noting the discrepancy between the report of the Commission in March and its present proposition, presented a substitute motion which would have called for an immediate vote to merge with the A. U. A. provided three-fourths of our churches ratified. Dr. Kapp and Harold Perham of Maine both expressed what were evidently common objections to the substitution, and Mr. Sawyer withdrew his motion.

Morrison of California, commenting on the motion, noted that "The Interim Commission has here set up a vehicle for expression of opinion." The Rev. Wallace Fiske of Connecticut asked, "Isn't it possible to instruct the Merger Commission to present matters to our local churches objectively?" Levon Seron of Illinois agreed that the plans should be presented objectively and expressed his conviction that they would be. John Schofield then moved that "At least one member of the Commission be a known opponent of the merger." The Rev. Carleton M. Fisher of Wisconsin, speaking against the motion, pointed out that the Merger Commission is to prepare plans, not to argue. Wilson Piper urged the defeat of the Schofield amendment. The Rev. Albert Perry of Ohio asserted that the motion would lead into "astonishing complications." At the request of the chair, Mr. Schofield withdrew his motion. The vote was then taken on the original motion as presented by the Joint Interim Commission. The motion passed by a vote of 133 to 15.

Later in the session, word came that the Unitarian group had also passed the recommendation of the Interim Commission by a vote of 129 to 27. The action, however, was not decisive since the Unitarian meeting lacked a legal quorum. It must therefore be comfirmed by a subsequent meeting in Boston.

One significant fact that emerged from this debate and action is that a large number of delegates who voted for the motion are deeply concerned that the Merger Commission proceed in a thoroughly objective manner.

The relation of our state conventions to The Universalist Church of America in connection with any possible future move toward merger with the American Unitarian Association was brought into sharp focus by a motion then presented by Wilson Piper. Mr. Piper's motion provided that "The Assembly recommends that the Board of Trustees appoint the Universalist members of the Joint Merger Commission to constitute a commission to develop a plan or plans for merger of any or all state conventions with The Universalist Church of America, or a corporation resulting from the merger of the U. C. A. and A. U. A. at or prior to any such merger of the U. C. A. and A. U. A., any such plans to be developed in co-operation with the state conventions and their representatives with recommendations as to the manner of carrying them out." This motion was also to be submitted to the state conventions. The Rev. Robert Wolley moved to amend the motion to make the Commission "a separate commission." After discussion, he withdrew his motion. As the debate then threatened to degenerate into a states' rights versus national organization matter, the Rev. John Cummins moved the previous question which was ordered by the Assembly. Mr. Piper's motion was then voted upon and passed.

The Rev. Robert Bowman of Iowa, chief monitor, presented the report on the elections as follows: for president, Alan Sawyer; trustees, Levon Seron (Business Administration), the Rev. George M. LaPoint (Education), the Rev. Melvin Van de Workeen (Extension), Dr. Max A. Kapp (Ministry), Arthur T. Litchfield (unassigned); Members of Central Fellowship Committee: Dr. Lawrence W. Abbott, Prof. Kingsbury Badger, Dr. John Q. Parkhurst, Dr. Robert B. Tapp; for members Council of Liberal Churches: Dr. Robert Cummins, the Rev. Carleton M. Fisher, the Rev. Albert C. Niles, Mrs. Cyrus F. Springall; members of 1957 nominating committee: Dr. William J. Arms (Alabama), Mrs. Marian L. Bunney (Maine), the Rev. Wallace G. Fiske (Connecticut), Mrs. Edwin K. Haas (New York), Dr. Clinton L. Scott (Massachusetts), the Rev. Phillips L. Thayer (Ohio), Mrs. S. V. Wilkins (North Carolina); Preacher of the occasional sermon 1957, Dean Angus H. MacLean; alternate preacher, the Rev. Emerson S. Schwenck. The president then declared the above officers elected.

The session, resuming its regular order of business, proceeded to approve seven more technical amendments to the Council of Liberal Churches Bylaws.

The Assembly was saddened by the announcement by Dr. Donald Evans of the illness of Dean Albert I. Spanton suffering from a severe heart attack. Greetings and good wishes of the Assembly were ordered sent to Dean Spanton. Greetings were also sent to Dr. David Rhys Williams, also hospitalized, and expressions of sympathy to the Rev. and Mrs. Randall Hilton on the death of their daughter were also recorded.

Graham Prindle moved that it be the sense of the

Left to right: Alan Sawyer, Jr.; Mrs. Sawyer; Dr. Clinton Lee Scott; Alan Sawyer, Sr.; Dr. Robert B. Tapp; Mrs. Tapp; Dr. Emerson Hugh Lalone; Albert Harkins.

meeting that Liberal Religious Youth be asked to appoint one representative *ex officio* to the Joint Merger Commission. The motion was passed unanimously.

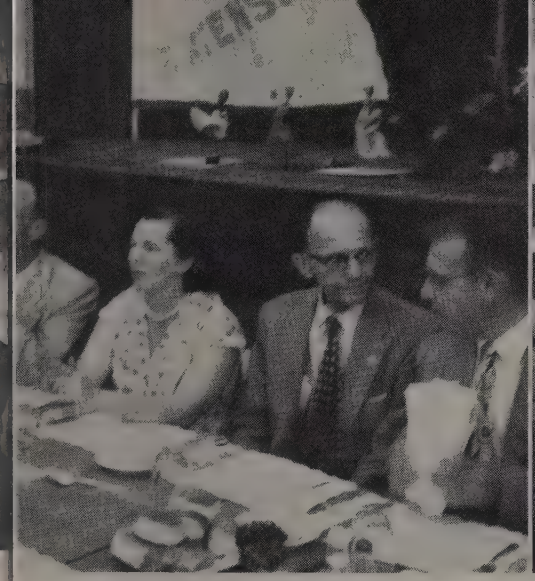
The remainder of the session was given over to disposing of unfinished business and the Report of the Committee on Official Reports and Recommendations. Severe time limitation forced the Assembly to order the unfinished report of the Recommendation Committee referred to the Board of Trustees.

Dr. Brown, a delegate from Rochester, Minnesota, expressed his appreciation for the excellent news reports and other publicity of the sessions turned out by the C. L. C. Division of Public Information. Dr. Brown also expressed his hope that a way might be found by our Board of Trustees to support this division. The Rev. Albert Perry, in this connection, presented a resolution expressing appreciation to Roland Gammon for his work in initiating the program of the Division of Public Information and including Dr. Brown's request that the Board find ways and means for continued support of the program. Much debate on this motion was confused and some of it irrelevant. The motion was therefore finally withdrawn by Mr. Perry by common consent. There emerged from the debate, however, a clear indication of the Universalist delegates' approval of the work of the Public Information Division of C. L. C. and an equal evidence of hearty approval of the work of the Council's Education Division and Administrative leadership. The motion failed of formal approval not because it said too much but because it said too little.

The entire report of the Committee on Official Reports and Recommendations with the exception of one recommendation was referred to the Board of Trustees of The Universalist Church of America for action. The exception was that of a proposed amendment to the Bylaws which had been submitted by the Midwest Conference of Universalists. This amendment was referred to the permanent Committee on Survey and Evaluation.

This blanket referral of a major part of the important legislative proposals scheduled for debate and action by the delegates was not less unfortunate because it was necessary. The action is unprecedented in this reporter's uninterrupted experience of thirty years of Universalist biennial assemblies.

The amendment with respect to seating "members of the Church of the Larger Fellowship," tabled earlier in the sessions, was recalled and presented again by Miss Folsom, chairman of the Committee of Survey and Evaluation. The Amendment was adopted as resubmitted. The disputed question of voting privileges for such representatives of the Larger Fellowship came up once more. The Rev. Harry Sherman moved to "instruct" the Committee to bring a further amendment to the next assembly which shall embody "the intent expressed at this meeting." Request for clarification brought assertions that the assembly should give voting rights to Larger Fellowship members who make contributions to the Unified Appeal.



Left to right: Carleton M. Fisher, former director of the Universalist Service Committee; Mrs. Ulrich; Dr. Ulrich, chairman; and Mr. Klotzle, chairman of the Universalist Service Committee; June Tapp, the Rev. Albert Harkins; Dr. Fenwick L. Leavitt, the Rev. Ernest A. Marble.

It was pointed out that this is a complicated subject involving several areas of our Bylaws and Laws of Fellowship. The Assembly finally ordered the matter referred to the Trustees.

After referring these numerous matters of unfinished business to its Board of Trustees the Assembly adjourned about an hour before the final banquet.

JOINT SESSIONS OF UNIVERSALISTS AND UNITARIANS

The Joint Sessions of Universalists and Unitarians were open to all delegates and visitors. These included platform meetings, small discussion groups, panel reports and a final joint session to hear and discuss the Report of the Joint Interim Committee.

The first of these sessions came Friday evening, August 26. William Roger Greeley, moderator of the American Unitarian Association, presided and introduced Malcolm S. Knowles, keynote speaker. Mr. Knowles spoke on the conference theme, *Man's Confidence in Himself,* outlining the nature and effects of self-confidence and its importance at this particular time. The text of this address appears elsewhere in this number. Following the formal meeting the delegates and their friends enjoyed a fellowship party.

Saturday morning the delegates and visitors divided into thirty discussion groups averaging sixteen persons per group. From nine o'clock until noon these groups participated in discussion of the theme, *Man's Confidence in Himself.* At four o'clock that afternoon, the second Joint session heard a report on the discussions. Dr. Brainard F. Gibbons acted as moderator. The questions raised and the conclusions of the groups were brought out by a panel made up of Mrs. Robert Rice, the Rev. Robert Cope, Dr. Robert Tapp, Mrs. F. H. Hagemeyer, and the Rev. Wm. P. Jenkins. Dr. Emerson Hugh Lalone and Jeanette Hopkins interviewed the panel.

Alan F. Sawyer, president of The Universalist Church of America, presided at the Saturday evening session at which the reports of the Council of Liberal Churches were presented. The Rev. Raymond Hopkins, acting administrator, reported on his work since March of this year. Mr. Hopkins made a strong plea for intensified support of the Council. The Report of the Division of Education presented by its director, the Rev. Ernest E. Kuebler, showed a department operating on a full schedule of field work, consultation, summer institutes, and curriculum preparation. Mr. Kuebler noted the restrictions imposed on the division by budgetary limitations and observed that increase of services to Universalist and Unitarian church schools would come with increase of resources and staff personnel. Roland Gammon, director of the Division of Public Information, reviewed the work of his office since February in spreading the message of liberal religion through mass media of communication. This has included numerous radio and televi-

sion broadcasts, regular news releases to about fourteen hundred papers and news services, and feature stories in magazines.

Sunday Morning Worship

A Service of Worship was held in Temple Beth El Sunday morning. The service was conducted jointly by Dr. Frederick M. Eliot, president of the American Unitarian Association, and Dr. Brainard F. Gibbons, general superintendent of Universalist Churches. The offering at this service was taken for the work of the Universalist Service Committee and the Unitarian Department of World Churches. The Rev. William W. Lewis of the Arlington, Massachusetts, Unitarian Church was the preacher. The text of Mr. Lewis' sermon, *Where Angels Dare to Tread,* appears in this number.

After taking time out for afternoon tours of the city, delegates and visitors regrouped into their discussion units for a two-hour session on the Report of the Joint Interim Committee Sunday evening.

Monday forenoon was given over completely to the fourth and final Joint Session. Dr. Frederick M. Eliot presided and presented the reporters on the Council of Liberal Churches discussion groups. A summary of the findings of the discussion groups on the propositions submitted by the Joint Interim Committee showed that seventy-two per cent voted approval of Plan One which proposed "establishing at this conference a Merger Commission to Bring a Plan for Merger to the 1957 Biennial." Ten per cent voted for Plan Two which would set up a "Merger Study Commission" to report to the 1957 Biennial. Plans Three and Four, which were restricted to fulfillment of the "Andover Mandate," received four and six per cent votes. Plan Five which proposed dissolution of the Council of Liberal Churches received a two per cent vote.

In discussion, Frank Frederick, attorney for the American Unitarian Association, pointed out that a possible merger of The Universalist Church of America and the American Unitarian Association involved a legislative act consolidating the two corporations which would grant the privilege of merging funds, provide for future gifts to the new corporation and arrange for court disposition of special gifts. This, he noted, will be complicated and take time, but can be done.

The question of how Universalist State Conventions can come into the merger prompted the Rev. Irving Murray, chairman of the Interim Commission, to state that "Universalist members are hopeful that Universalist State Conventions will follow the example of Massachusetts in moving toward Union between the A. U. A. and the U. C. A." Mr. Murray also conceded that in the next two or four years a major difficulty may be in getting local churches so informed that we can be sure that we do what Universalist and Unitarian people want.

Mr. Sawyer felt that while Unitarians "have some techniques superior to Universalists and vice versa" this will all result in a creative synthesis in "the democratic process."

A discussion of finances for federal union or merger prompted Murray to point out that "Federal union or merger will cost not less but more. These are not economy measures but progress measures. You cannot buy progress with pennies."

Emerson Schwenk raised the question of the possibility of an alternate plan to merger which would create a permanent Council of Liberal Churches in principle similar to the National Council of the Churches of Christ. Mr. Murray replied that the proposed commission on merger might bring in several alternate plans. Mr. Schwenk asked, "What would be a reasonable voting majority for a plebiscite?" Mr. Frederick replied that it must be a *substantial* majority and that the precise percentage would depend on the Merger Commission. Mr. Hopkins noted that a stronger vote than the Andover majority would be needed to confirm merger. Mr. Murray then reiterated that the proposed plan called for two plebiscites, the first to obtain information and the second to get approval of a plan. Mr. Murray noted that the Merger Commission will need the help of the C. L. C. division of education and public information for spreading factual information. Mr. Hopkins said that there must be education on both our similarities and our differences. Leven Seron spoke positively for the Merger Plan.

The Rev. William P. Jenkins, minister of the Unitarian Church of Toronto, Canada, raised the question of whether or not "we must accept merger" if the churches vote no merger. He also noted what seemed to him past "efforts to submerge opposition" and urged that churches should hear the opposition. He expressed some concern lest the Merger Commission might continue a "cover up" of opposition. Mr. Murray asserted that there was no "cover up." "The Commission knows the majority of Universalists and Unitarians want merger."

The Rev. Frederick Harrison observed, "I sense a lack of dynamic. We have done a good deal of

talking, but we don't quite know where we are going. If we are going to have any dynamic, it must come out of the wellsprings of our beliefs. If we as a merged church cannot speak and act out of a united purpose, we had better stop. We are moving too rapidly."

The Rev. Donald King of Illinois stated, "I would like to see the establishment of the present Council of Liberal Churches on a service basis through its divisions of Education, Public Information, and Publications. This could and should be financed, not only by Universalists and Unitarians, but also by others whom we serve. The Council could thus become comparable to the National Council of Churches. This must be on a broad free basis." The group applauded King's suggestion. Mr. Murray took issue with Mr. King indicating his strong conviction that "other churches will join our *merged* structure."

The Rev. David MacPherson, commenting on Mr. Harrison's fear that we lack sufficient dynamic purpose, said, "We do have a purpose. We want a united liberal church. If we have faith in one another the only barriers to this achievement are legal."

Dean Joseph Bartlett of the Starr King School for the Ministry, California, said, "A number of us have honest doubts. I have some. Some of these doubts have been lessened since I came to Detroit. I have found Universalists filled with remarkably vigorous democratic spirit. They are scratching gravel financially to put their financial house in order." The Rev. Albert Perry noted that he "remembers the time of financial increase and church decrease" in Universalism. This process he said has reversed among Universalists. "We are in a time of temporary financial embarrassments." The Rev. Harry Meserve of San Francisco rounded out this portion of the discussion by pointing out that "There is nothing glamorous about the Council of Liberal Churches process. We mean to stay together. I am in favor of merger because it is moving in the right direction."

This final joint session was concluded by a sense of the meeting vote on the proposal of the Interim Commission to set up a Merger Commission. The motion was passed by a large majority.

THE ASSEMBLY AT WORSHIP

The Assembly Church Service was held in the Church of Our Father Wednesday evening, August 24. The Rev. David S. Cole, minister of the First Universalist Church of Chicago and chaplain for the sessions, officiated and led the capacity congregation in the Service of Worship.

The Assembly Sermon was preached by the Rev. Carleton M. Fisher, minister of the First Universalist Church of Wausau, Wisconsin. Mr. Fisher, former director of the Universalist Service Committee, held the close and undivided attention of his congregation as he spoke to them on *Making Up Our Minds.* The sermon was a clear, logical and forceful call to the service of universal religion.

A Service of Recognition for Universalist ministers who have been ordained for fifty years or more was conducted by the Rev. Philip R. Giles, director of the Department of the Ministry. In all, twelve ministers were awarded the fifty year citations. Those who were present and received the citations in person were Dr. Frank D. Adams, former president of The Universalist Church of America; Dr. Stanley Manning, the Rev. Willard O. Bodell and the Rev. Rubens Rea Hadley. Others not present, but who received the fifty-year citation, were the Rev. A. Edwin Allison, the Rev. Dean Ellenwood, the Rev. George H. Howes, the Rev. Will A. Kelley, the Rev. George H. Lewis, the Rev. Nelson L. Lobdell, and the Rev. Naorchiro Nagano. The Rev. Charles H. Emmons received his citation at a service held in the First Universalist Church in Weymouth, Massachusetts, in June.

Dr. Emerson Hugh Lalone, chairman of the Central Fellowship Committee, welcomed the new ministers received into fellowship during the last biennium. Those received by ordination and present for the occasion were the Rev. Vinton A. Bowering, the Rev. Janet H. Bowering and the Rev. Bjarne O. Kjelshus. Others received by ordination were the Rev. Satoshi Arai and the Rev. Toshio Yoshioko, both now of Tokyo, Japan; the Rev. Elizabeth Etz, the Rev. J. Henry Hanhisalo, the Rev. W. A. Slater, the Rev. Leland Stewart, the Rev. Richard Woodman. The following new ministers received reciprocal fellowship during the last biennium: L. Gordon Adamson, E. Burdette Backus, Robert Bowman, Ernest Cassara, Jesse Cavileer, John Rusken Clark, Jr., Curtis Crawford, Gaston M. Currier, Leon C. Faye, William J. Gold, Marvin R. Green, Herbert Hitchen, Clifton G. Hoffman, Ernest Kuebler, Russell Lincoln, Harold P. Marley, Donald Morgan, Marvin Palmerlee, Robert Raible, John B. Wolfe, Walter Woodman, Samuel Wright, Jr.

The following lay preachers were licensed and accepted: Otis Aggert, Edwin Albrecht, Robert C. Sallies, John M. Schofield, Philip D. Sharpe, Lincoln T. Small, Howard Smith, Horace G. Ward, Harry Wood, Carl Elstun. —E. H. L.

Sixtieth Biennial, Association of Universalist Women

Alice E. Dorr

The Association of Universalist Women voted at their Convention to appropriate the following sums of money for denominational programs and projects: six hundred dollars to Church Extension; to set up a fund of one thousand dollars for a period of two years to be used at either Tufts University School of Religion or the Theological School of St. Lawrence University by worthy young people wishing to enter the ministry; to contribute through individual or group pledges the sum of twenty-five hundred dollars for the kitchen in Atwood Memorial Hall, St. Lawrence School of Theology, as a memorial to the Universalist women in the ministry.

THE Sixtieth Biennial of the Association of Universalist Women met in Detroit, Michigan August 24, 1955.

The Service of Worship was conducted by Mrs. Francis Hughes of Michigan. Elaine Hughes of Detroit performed an interpretive Dance of Freedom.

The Convention Call was read by the secretary, Mrs. Norman F. Whippen of New Hampshire.

Mrs. Benjamin B. Hersey, president, gave her report of the Association since the last biennial. Lack of space prevents printing all of Mrs. Hersey's excellent report, but a few of the highlights should be noted.

"When I assumed the presidency of this Association at Andover in 1953, it was with the realization that I was following a long line of devoted women who had rendered distinguished and notable service to its inception, to the fostering of its program of practical Christianity, and to the continued broadening of its scope of service. The contributions of these women have varied according to their gifts, but they have been as one in purpose: that of furthering the program of education, worship, fellowship and service inherent in the ideals of the Association from its beginning. . . . The Board which was selected at Andover fulfilled all these requirements and in addition, each member has, according to the expression of her own individuality, brought some personal contribution to the work. . . . As your president, it has been my pleasure to visit six state conventions, those of New York, Pennsylvania, Massachusetts, Maine, Ohio and Rhode Island. A spring field trip through Maine in 1954 gave the opportunity of meeting and addressing groups of Universalist women in five separate areas; and invitations to speak to several local groups have made possible contact with others. . . . For the fulfillment of our program, we have commitments which we are obliged to meet. With the Service Committee we sponsor and support work in Japan and at Jordan Neighborhood House. In Massachusetts we maintain and operate two camps for diabetic children. . . . Our Summer Institutes, those valuable sources of much good leadership, must be maintained. Our literature, which tells our story to the world, must continue to be printed and distributed. The birthplace of Clara Barton, uniquely ours, deserves to meet with loving care at our hands. Those who urged and brought about its purchase said, 'It must be restored to the period of Clara Barton's life, maintained as a shrine, kept open to visitors, and some kind of humanitarian work must be done there. . . .'"

Mrs. Hersey spoke of two changes in organization. "First, the retirement of Mrs. Alice Taylor on September 1. The Board voted to appoint an overall director for the two diabetic camps and Robert Vail, assistant director of the Joslin Camp in 1953, director in 1954, was appointed to that position.

"The second change was projected in the Department of Finance. This change involves the bringing together of all the bookkeeping under one roof at 16 Beacon Street. The fiscal year of the camps will be changed from January 1 to December 31 to run concurrently with the general books, from July 1 to June 30. . . . It was suggested, too, that the posi-

tion of Financial Secretary be abolished. . . . This will mean that all monies, always, will come to 16 Beacon Street and all monies, always, be disbursed from there. . . ."

The third change concerns the reduction of the present membership of the Board from eleven to nine.

Mrs. Hersey's closing remarks were words of thanks and tribute to all those who have served with her in the last two years and to the members of the staff, Mrs. Alice Taylor, Mrs. Dorothy Harrison, Robert Vail and to Mrs. Anne Bowman, executive director.

Dr. Gibbons brought the greetings of The Universalist Church of America to the women.

Mrs. Arthur Webster, Massachusetts, reported for the treasurer, Mrs. John H. Miller, New Jersey, who, because of recent surgery, was unable to be present. Mrs. Webster's report showed that the finances of the Association were in excellent condition and that the Association had been able to carry out many useful projects and good works with the money in their treasury.

Mrs. Norman F. Whippen, New Hampshire, read the auditor's report.

Mrs. Victor Russell, New York, presented the changes in the Constitution. These were all adopted as follows: to abolish the office of financial secretary; to change the name of the Christian Leader to *The Universalist Leader*.

The following changes in the Bylaws were voted: to replace the name Outreach Department with the Service Department; that the treasurer shall receive all monies due and payable to the A.U.W. and shall be responsible for same; that the name of the Clara Barton Bunkspace Committee shall be changed to the Clara Barton Bunkspace and Camps Committee and that the number serving on the Committee shall be not less than seven nor more than nine; that an office secretary shall be appointed who will be responsible for such business as shall be delegated to her by the executive board.

Mrs. Donald K. Evans, Ohio, reported for the Nominations Committee and presented the following ballot: for president, Mrs. Benjamin B. Hersey, Massachusetts; first vice-president, Mrs. Emery L. Hamlin, New York; second vice-president, Mrs. Lawrence M. Hoover, Indiana; recording secretary, Mrs. Norman F. Whippen, New Hampshire; treasurer, Mrs. Lester W. Nerney, Massachusetts; trustees: Mrs. Dana D. Goodwin, Massachusetts; Mrs. Amos V. South, Indiana; Mrs. Sallie Blanchard, North Carolina; Mrs. Charles Pomeroy, Maine; chairman of Nominations Committee, Mrs. Robert M. Rice, Illinois.

Helen Sherman and Marjorie Coe, co-authors of The Challenge of Being A Woman, **speakers at the A. U. W session, visiting with Mrs. Benjamin B. Hersey, President of the A. U. W., Mrs. Tracy Pullman.**

Mrs. Fremont Wallace, New York, reported for the Committee on Recommendations. There were thirteen recommendations, all of which were adopted with the exception of two. The fourth which recommended that "a definite date be set for the termination of the A.U.W. support of Jordan Neighborhood House" was lost. It was requested that another motion be substituted for the one which was lost.

The Rev. Dana E. Klotzle spoke about the Jordan Neighborhood House and said that two years ago, a program had been instituted to make Jordan Neighborhood House self-supporting. It is now about one-third self-supporting. The Jordan Neighborhood House needs the three thousand dollars which the A.U.W. gives and Mr. Klotzle feels that it may become at least one-half self-supporting soon. He feels that the program there is one of the most vital in our whole church today. The amendment

finally adopted was that the present gift of $3,000 a year be carried on until 1958 and be terminated then at the discretion of the Board.

The twelfth recommendation was adopted after striking out the last paragraph which directed that colored pictures and black and white pictures (9″ by 12″ or 12″ by 18″) be made available to be put in our churches. This recommendation seemed to be very expensive and not feasible at this time.

Three other amendments were proposed from the floor and adopted, having to do with the Service Committee membership of $5.00; aid for Ryder Center; and that first allegiance of the membership of the A.U.W. be to the church itself.

The Convention then adjourned to give the members an opportunity to see the "Rooms With Views," which was an excellent exhibition of the work in which the A.U.W. is engaged. Robert Vail, director of the two camps for diabetic children, was there to talk about the camps and to answer questions.

The biennial luncheon of the A.U.W. was held in McCollester Hall, Church of Our Father. The speakers were Mrs. Helen Sherman and Mrs. Marjorie Coe, co-authors of the book, *The Challenge of Being a Woman.* Mrs. Sherman's four essentials for happiness are: A woman must respect herself and be respected by others; she must love other people whether they please her or not, and she must love others even if they are not perfect; she must have satisfying interests and activities; she must be objective. Mrs. Sherman said that "American women are bored." With the co-operation of Mrs. Coe, the luncheon guests were told that "the American woman suffers from an anxiety complex. She lives in a period of transition in which there is no fixed pattern. She is pulled in too many directions and is frustrated by her attempt to be liked."

The business session was resumed after the luncheon with Miss Sadie F. Burgess, Ohio, reporting for the Resolutions Committee, bringing in nine resolutions: to further study and support the United Nations program; to oppose attempts to curb and protect our civil liberties; to support the American Indians in their attempt to improve their standards of living and retain their Indian cultures and traditions; to attempt to improve facilities, personnel and methods in the care of the mentally ill; to study all possibilities for the prevention and cure of juvenile delinquency; to endorse the stand taken by The Universalist Church of America in its expression of opposition to the raising of funds through lotteries; that the A.U.W. lend its support and encouragement to stamping out alcoholism and narcotics; a resolution of thanks to Mrs. Alice E. Taylor, who retires on September first after serving the A.U.W. for one-quarter of a century and that the Association acknowledge with thanks the contribution which Mrs. Taylor has made to the program of the diabetic camps, particularly in its institution and development. The text of these resolutions will appear in *The Bulletin.* The meeting further resolved a rising vote of thanks to Dr. and Mrs. Tracy M. Pullman and the members of the Church of Our Father for all their help and kindness in the arrangements of the Convention of the Association of Universalist Women.

During the Gift Service, Mrs. Robert M. Rice, Illinois, reported on *The Bulletin* and its publication during the last two years and Mrs. Robert T. Dick, Ohio, spoke on *The Universalist Leader,* its use to the denomination and the need for all to support it.

Mrs. Morgan Southard, Michigan, reported for the Registration Committee. There were 155 Universalist women present and four Unitarian.

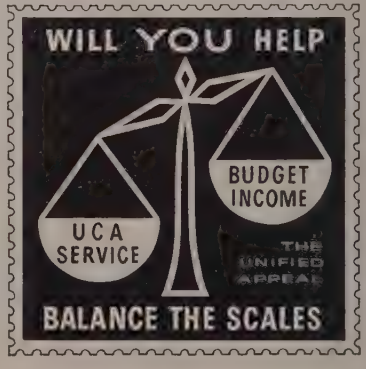
The Rev. Elizabeth Etz reported for the Committee on Elections and declared the ballot, as submitted by the Nomination Committee, elected.

Mrs. Dorothy Wynkoop, Ohio, conducted the inspiring Service of Installation for the officers.

The Service of Remembrance was conducted by Mrs. Lawrence M. Hoover, Indiana, and was one of the loveliest services that your reporter has ever attended.

During the business sessions, Mrs. Betty B. Skeels, North Carolina, acted as parliamentarian.

The meeting adjourned to McCollester Hall to attend a tea for officers and delegates. The soloist at the tea was Joyce McCoy, who was also the soloist at the Service of Remembrance.



UNIVERSALIST MINISTERS' WIVES

A Universalist Ministers' Wives Association was formed on Thursday, August 25, during the Biennial Assembly of The Universalist Church of America in Detroit, Michigan. Mrs. Emerson S. Schwenk of Haverhill, Massachusetts, was elected president with Mrs. Angus H. MacLean of Canton, New York, vice-president, Mrs. Robert T. Dick of Lyons, Ohio, secretary, and Mrs. Earle T. McKinney of Urbana, Illinois, treasurer.

A steering committee composed of Mrs. William E. Gardner, Meriden, Connecticut; Mrs. Philip R. Giles, South Weymouth, Massachusetts; and Mrs. Robert M. Rice, Oak Park, Illinois was appointed at the last biennial session of the Universalists to represent the ministers' wives by making arrangements for the formation of an organization and to contact the Unitarian Ministers' Wives Association so that joint meetings could be arranged.

The combined groups met at a luncheon at the Wayne University Student Center where Miss Constance Young spoke on *New Ways in Group Work*. Following the session the Universalist Ministers' Wives Association was formed.

MINISTERS' ASSOCIATION MEETING

The Universalist Ministers' Association met on Wednesday, August 24, in the ballroom of the Park-Shelton Hotel in Detroit, with Dr. Fenwick Leavitt, president, in the chair. A business meeting was held and officers elected for the next two years: David Cole, president; John McPhee, vice-president; Robert Rice, secretary-treasurer; Earle McKinney, John Parkhurst, Frank Gentile and Russell Lockwood, executive committee. The occasional speaker was Dr. James Bond, a psychiatrist and member of the Toledo, Ohio, Unitarian Church; his topic, *Can We Afford to Be Liberals?* To be liberal is to be free in giving, large-hearted. Some cannot afford to give; they have nothing left over after their own needs have been met. They cannot give without a sense of being deprived by the giving. Can we afford, psychologically, to give? The person who can afford to give, and therefore afford to be a liberal, is one who is comfortable with himself and with others. He is selfish in an enlightened sense, knowing that he acts for himself and that his best is inextricably bound up in the best for all. He does not shut himself off from others by the use of labels and arbitrary groupings.

Hosts to Universalists and Unitarians, Dr. and Mrs. Tracy M. Pullman.

He does not have sympathy for others, he has empathy with them; sympathy being a duplication of emotion, empathy being the more adequate understanding of another and the yielding of an appropriate response.

In the business meeting there was a spirited discussion about the files maintained on ministers and churches by the Department of the Ministry of The Universalist Church of America, with a general feeling that a minister should have access to the complete file kept on himself, with the opportunity to answer criticisms which may be a part of the file, and that ministers interested in a church should be shown the complete file on the church.

The Association looks forward to a more active future with an emphasis on an understanding of and increased enthusiasm for Universalism. The new officers are concentrated geographically to facilitate an active direction of the affairs of the Association.

—A.F.Z.

HISTORICAL SOCIETY MEETING

The one hundred twenty-first meeting of the Universalist Society was held in the Ball Room at three o'clock following the ministers' session.

Our Historical Society is making history as well as recording it. The secretary's annual report reviewed the strenuous work of the last three years which has resulted in a healthy revitalization and a resumption of actual work on behalf of Universalism. This project inaugurated by Dr. Cummins, former general superintendent, has resulted in lifting the Society from a membership of a few scattered individuals to nearly two hundred active and concerned Universalists.

The secretary reported the completion of a plan to sponsor publication of *A Universalist History* being written by Clinton Lee Scott. A manuscript on *The Evolution of Universalist Thought* has been written by Dr. Cummins and is now under editorial review by the Society. A projected anthology of Universalist devotional literature is being assembled and edited by the Rev. Francis Anderson.

The secretary, Melvin C. Van de Workeen, read the report of the audit of the treasurer's books. Dr. Robert Cummins, treasurer, then presented his report. This showed that through wise reinvestments of our funds, the annual income of the Society has been increased from eleven hundred dollars to nearly fifteen hundred dollars. The market value of the securities approximating thirty thousand dollars is more than ten thousand dollars above the cost value recorded on our books. The total number of applicants for membership in the hands of the secretary at the opening of the meeting was greatly enlarged by applications accompanied by annual dues of two dollars turned in this time. Well over one hundred members were elected.

The Rev. Harry Sherman of Swampscott, Massachusetts, reported briefly on his activities as a committee to make arrangements with Tufts College for library facilities for the Society. Mr. Sherman reported that the Historical Society had been assigned a room in Paige Hall which is to be equipped for archive and research library purposes.

In the absence of the chairman of the Nominating Committee, the Rev. William A. DeWolfe presented the report, as follows: for president, Emerson Hugh Lalone; vice-president, Francis C. Anderson; treasurer, Robert Cummins; secretary, Melvin C. Van de Workeen; directors (for two years), William DeWolfe, Harry M. Sherman; directors (for four years), Albert Harkins, Carleton M. Fisher.

Louis Meisel, Detroit, Michigan

Universalist Elder Statesman, Dr. Frank D. Adams, past-president of The Universalist Church of America, and his daughter, Mrs. Russell Costello, president of the Michigan Universalist Convention.

Following the presentation of the slate, a question was raised as to the wisdom of having the officers and directors made up exclusively of ministers. Mr. Charles Collier of North Olmstead, Ohio, and Cambridge, Massachusetts, was nominated as a director for four years. Mr. Collier, however, declined because he is uncertain of his whereabouts at the next biennium. Since no further nominations were presented, nominations were closed and the secretary was instructed to cast the official ballot of the meeting for the candidates as presented.

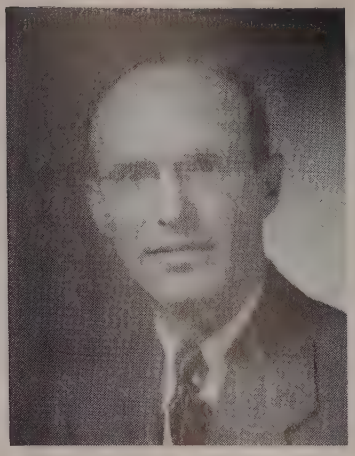
The Nominating Committee for 1957 was instructed to bring in a slate of officers and directors which should be representative of both our lay and clerical membership.

Following adjournment of the meeting, Dr. Lalone introduced the speaker of the day, Professor Alfred S. Cole, who delivered an inspiring paper on *Clarence Skinner, Prophet of Twentieth Century Universalism.* After this address, Dr. Lalone called on the Rev. Frederick Harrison, who expressed the deep appreciation of the Society for Professor Cole's work through the years and presented him with several books as a memento of the occasion.

The two hundred members and friends of the Society present gave Professor Cole a spontaneous ovation, the like of which this reporter has not seen in a convention session except on rare occasions.

—E. H. L.

Making Up Our Minds



Carleton M. Fisher

THE significance of this biennial assembly has been summed up in the words, "Liberal Religion's Year of Decision." We are come together here to evaluate the beginning we have made, in co-operation with our co-religionists, the Unitarians, toward developing an effective Council of Liberal Churches, and to determine the next steps to be taken in this venture of faith. We will hear reports, engage in discussion, and participate in a group process of evaluation and judgment, leading to the determination of next steps.

I would like to anticipate these discussions, and put them, if I can, into some kind of perspective. I believe it to be supremely important that we be aware of the backdrop against which we deliberate and move — the broader context in which these sessions together take on their full meaning.

We have had pointed out to us, from time to time, the spiritual dangers implicit in the organizational structure of the church; it is ever true that we can become spiritually mangled in the wheels of institutional machinery. Not that we don't need organization, and effective organization, but that in times like these it becomes all too easy to take refuge in the parochial busy-ness of church management, and to be comforted by the illusion that we are thereby engaged in labors of historic dimensions.

During the past decade we have witnessed a growing trend toward church unity — the many mergers of denominational groups, with their typically American emphasis upon bigness and institutional strength. In the ecumenical movement we have observed the tendency to think in terms of a kind of monolithic Christian enterprise, one that will extend itself into all corners of the globe and be the saving hope of the century.

The stated purpose of the Evanston Assembly of the World Council of Churches was "to achieve a more effective relevance for the churches in face of their own disunity and in face of the secular and non-Christian world." The relevance which the World Council of Churches has achieved thus far, so far as it can be called that, has been realized through a process of uneasy acceptance of doctrinal differences, in the interest of preserving the semblance of a "united front" against what is termed "the secular and non-Christian world." And despite the crusading spirit that seems to pervade their collaborative effort, the churches represented in the World Council are held together in an obviously defensive alliance against the impact of revolutionary forces in the world which are, more often than not, by-passing and ignoring Christian pretensions. Organized Christianity is faced not alone with the necessity for re-thinking its position and dealing with disunity among the churches, but for re-assessing the nature of the world's *need,* and the place of organized religion in the face of that need.

While we of the liberal churches must make up our minds as to the tempo and the nature of further development in our Council of Liberal Churches, surely we need to give considerable thought to this prior question : How are we to relate ourselves, as religious liberals, to the dynamics of this twentieth-century world?

We are living in a time of basic instability, in a time of awesome change and development in the world! As George Marshall so well said, "We are in the midst of a world revolution wherein the little people all over the world are beginning to learn what they are missing." Great new vistas of hope have unfolded before the eyes of millions of the world's people; at long last, they are rising to their feet, sensing something of the dignity that belongs to them as human beings. We are privileged to be living in an era replete with vast new human potentials, a time that is full of creative possibilities long-dreamed-of and yearned-for!

Even as we celebrated this year the tenth anni-

versary of the founding of the United Nations Organization in San Francisco, we were able to glimpse something of what is happening in Asia and Africa, in the Americas and the far islands of the seas. More than ninety countries and territories receiving technical assistance; over eight hundred projects in operation, involving some twenty-five hundred experts drawn from sixty-four nationalities; nearly two thousand persons receiving fellowships and scholarships, devoting themselves to research and study dealing with the needs of people and how to meet them; world-wide assaults being made on disease, illiteracy and hunger; people learning how to read, how to better care for themselves and their children, people learning how to raise more and better food, acquiring the skills wherewith they may achieve a greater richness and fullness of life.

This is the basic context in which we live and work — a world in ferment, on the move — with vast numbers of the human family emerging out of darkness into light, out of misery and degradation into life! And it is against this backdrop of fundamental change and development on a universal scale that we need to regard and evaluate the task before us.

There are many differing responses to this dynamism of our times, and a goodly number of them reflect elements of intense fear and evidences of spiritual bankruptcy. A prominent response, of course, is found in the resurgence of orthodoxy — the trend toward a rigid conformity — a kind of "closing-the-ranks" psychology that places a high premium on loyalty and security and what has rightly been termed a "defensive posture." The Christian West finds it necessary to defend itself against what it terms "the rise of secular and non-Christian faiths." This is an understandable response and possibly a necessary one, in that the scope and depth of change in the world is sweeping away the old landmarks and presenting us with new and breath-taking horizons. And where there is no real faith in man's capacity to deal effectively with the new and the strange, men must take refuge in the familiar and time-worn and barricade themselves behind their systems of dogma.

But if organized Christendom is being driven to close the ranks, put on its full armor and prepare for battle in defense of its dogma, we of the liberal persuasion are under no such compulsions. As Angus MacLean put it a few years ago: "It took us a long time to abandon the effort to build permanent and unmodifiable houses for the human spirit — houses made of dogmatic assertions about the nature of man and the universe . . . In a universe in which change is basic and universal, where should man find security but in a dynamic faith?"

The so-called "secular and non-Christian" world embraces a major segment of our world's population — including millions of thoughtful Americans who, in their search for a faith to live by, have rejected as irrelevant the codified and ritualized orthodoxies of Christianity, and who are seeking, in however fumbling a fashion, to develop a faith that shall make sense! The vast so-called "non-Christian" world comprises millions of devoted adherents of great world faiths — Hindus, Buddhists, Shintoists, Moslems and Jews, and yet other millions living in communist lands who have come to equate religion with an other-worldly Christianity.

This is *not* a world separate and apart; not an alien, heathenish world to fear, and against which to erect defenses! It is *our* world, and the people in it are our *brethren* — men and women whose differing experiences and varied cultural traditions reflect the same basic needs, desires and aspirations which we experience. It is, assuredly, not a world to be conquered and converted in the name of any savior, but a world *needing to be understood and loved* — a world, rich in promise, and one that shall contribute immeasurably to the deepening and enriching of our common life!

As religious liberals, we look to this world with hope and anticipation; with Walt Whitman, we "see ranks, colors, barbarisms, civilizations; we go among them, we mix indiscriminately. And we salute all the inhabitants of the earth." Gladly accepting the world in which we live, we have no need for a "defensive posture" grounded in fear and faithlessness; we can stand, open and alive to all that men are experiencing and wondering and seeking; we can rejoice in everyman's quest for understanding and fullness of life!

I am not unmindful of the fact that there exist in both the Unitarian and Universalist fellowships certain reluctances — a certain, diffused resistance to further integration of the two denominational bodies. While there may not be any significant doctrinal differences, there are, it is contended, certain very real differences that are rooted in tradition and organization, and steeped in sentiment. The complaint has been registered that the times are too critical for us to spend precious years immersed in the details of organizational merger; there is the temptation to feel that the world's salvation waits

upon a Unitarian advance or a Universalist advance.

Without minimizing one iota the problems involved in organizational merger, they become quite peripheral and of minor significance when seen in the light of the challenge that lies before us: of sharing in the task of mobilizing, strengthening and enlarging the living cells of religious liberalism throughout the world, that we may be brought together in mutually helpful, working relationships, and thereby realize a truly *universal* advance of free religion! At a time when organized Christendom is girding itself for a continuing attack upon a "secular and non-Christian" world is it not our function to speedily assist in the crystallization of liberal religious unity throughout that world by creating a vigorous, united movement in the Americas and relating it, forthwith, to the liberal movements indigenous to all lands and cultures?

This, I suggest, is what we must really make up our minds about — whether we can, in good conscience, continue to stew in our parochial pettiness at a time when the religious ferment in the world finds millions of our fellowmen, released from the bonds of outmoded tradition, engaging in a search for a faith that meets the demands of an atomic age! I've never forgotten the experiences I had a few years ago in the land of Hiroshima and Nagasaki meeting with students and their dedicated teachers in some of the Buddhist and Shintoist colleges, witnessing the fervor with which they were seeking to think their way through to a meaningful re-evaluation of their traditional faiths, and hearing a director of the Japan Free Religious Association affirm: "Our association has no reason for being if it cannot represent the viewpoint of universal religion, in the sense that religion no longer can be Christ-centered, nor Buddha-centered, nor oriented around Shinto. It must be universalistic if it is to meet the needs of one world!" How many there are who have come to say: "The golden thoughts of all ages, the myths of all nations, the Bibles of all religions, *all* are ours that we may *understand,* and that our sympathy may be as broad as the sky, as deep as the sea, and as tender as the brooding lights and shadows of the dawn. As humanity with slow toil writes its Bible of Truth, may we add to it some prophetic word that will remain to hearten and inspire."

We need to make up our minds that our salvation is not to be found in a Christian world, but in a religious world — one in which men of differing faiths bring to the common store of wisdom the fruits of their best thought and finest experience, wherewith we all may be nurtured in growth and understanding!

We need to make up our minds that we are in no sense mediators between the Christian and so-called non-Christian worlds, but that we are the instruments of a New Dispensation — one that seeks to elevate *all* truth, known or to be known — one that gladly accepts the broad and varied experience of our race as the continuing revelation of creative purpose in the universe — one that firmly rejects all pretensions of finality and absolutism, that finds renewing strength and assurance in the questing nature of the human spirit, and in the capacity of all men to learn and to grow.

We need to make up our minds that we are called to proclaim the sacredness of human personality, man's infinite capacity for spiritual growth, and to share in the creative task of helping people attain fulfillment in life. While the Christian world parades a modern piety that delights in talking-down man and shouting-up God, as though there were virtue in self-abasement and maturity in abdicating responsibility to the realms of the supernatural, ours is the task of encouraging and assisting every creative effort of men to realize new and finer approximations of the best that they know!

It is in making up our minds about these matters of relevance to an emerging world community that lies the real urgency — how we shall relate ourselves, as religious liberals, to the needs of a world in revolution. Knowing the history of our church, I'm confident we shall not be found in the camp of counter-revolution; I'm not so sure that we may not, by default, be simply carried along in the sweeping current of events, grateful in a smug fashion that we somehow managed to survive. Of one thing I am supremely certain: we are living in a time of decision, when we are called upon to make choices that dwarf in significance matters involved in our denominational housekeeping.

We would do well, therefore, in all our deliberations here to look beyond the seeming immediacy of organizational problems, and be aware of that larger frame of reference in which our labors must take on their ultimate meaning. May it be our earnest prayer, "remembering with what slow toil humanity writes its Bible of Truth, that we may add to it some prophetic word that will remain to hearten and inspire!"

Report of the General Superintendent

Brainard F. Gibbons

THE operation of a religious corporation at denominational level is sheer business. While our product and some techniques differ, the business principles necessary for the efficient functioning of The Universalist Church of America are the same as those employed by industry. A fair share of my attention has been devoted to The Universalist Church of America administrative patterns and procedures, and I am happy to report encouraging progress. Thanks to the course set by my esteemed predecessor, Dr. Robert Cummins, we are headed in the right direction. We are continuing to unravel snarled chains of command and lines of communication, striving to iron out duplication and even conflict in policies and programs, endeavoring to coordinate the multitudinous activities of our sprawling departments and committees, state and regional conventions, auxiliary organizations, local churches, and the Council of Liberal Churches. We are aiming for sound financial practices and a balanced budget. Already our bookkeeping has been centralized in one office instead of three; a survey has been long under way to get more accurate data on our capital funds which, among other advantages, will enable us to free some restricted funds when it appears that the purposes of years ago no longer conform to current needs. And you know of the professionally prepared program to transfuse more financial blood from living Universalists into our anemic local churches, state conventions, and The Universalist Church of America.

Such administrative improvements, and others unmentioned, are essential to the advance of Universalism. If The Universalist Church of America, in supplementing the work of churches and conventions in fields beyond their reach, be bogged down by inefficiency, confusion, and waste, the whole cause of Universalism suffers.

However, necessary as it is to get The Universalist Church of America running as smoothly as possible, we are only tinkering with machinery that is inadequate to do the work Universalists want and need. As the late John Murray Atwood truly said, "Our greatest weakness throughout our history has been our unwillingness to organize." From 1790, when Universalists of this country met in Philadelphia for our first attempt at a national assembly, there has been evident a growing desire to pool our strength in a denomination whose voice would be heard and influence felt the world over. The latest step toward this end is incorporated in our present Charter and Bylaws, but they do not make us a denomination except in name on paper. Any action taken by our highest authority, the General Assembly, can be, and frequently has been, completely nullified by Universalists failing to support it with work or money. Motions on the most important matters are meaningless and appropriations for the most vital programs are pointless without effective means to implement them. In practice we are not a denomination because Universalists have never yet delegated authority for The Universalist Church of America to act like a denomination. In my humble judgment, Universalism will never be heard and heeded to any marked degree the world over unless and until we achieve true denominational status.

There are many supporting illustrations I might give for my judgment, but this is not the time. Besides, you probably have some preconceived opinions of your own on this proposition. I don't want to be in the position of a husband who, in the course of a discussion with his wife, sought to in-

troduce some facts, only to have her interrupt and say, "Now, look George, I already know what I think — so don't try to confuse me with a lot of facts." Surely we have the intelligence to create a denominational organization which will be effective and, at the same time, preserve our cherished traditions of individual freedom and local autonomy. Our country's Founding Fathers soon discovered that a Confederation of wholly autonomous states could not create a nation, and they quickly found a way to establish a federal government with necessary powers while protecting the democratic freedoms of individuals and states.

So, start studying this problem and get the facts. At the moment it would be premature to undertake any such drastic revision of The Universalist Church of America as would be required to achieve denominational status. We must wait until we see how the cat jumps on this federal union-merger proposition — as we must do with other long-term matters. But, get the facts! Sooner or later, one way or another, this denominational problem will have to be solved. Maybe you will reach a different opinion, and that's all right. Just bear in mind a wise statement by Bernard Baruch: "Every man has a right to his opinion; but no one has a right to be wrong with his facts."

However, as time permits I would bring to your attention a few matters on which we can act, regardless of federal union. This position has given me a broad first-hand knowledge of how Universalists worship and of what they believe. Our services range from the ritualistic High Episcopal types to those barren of most traditional features. Some Universalists believe about as John Murray did: in a God-written infallible Bible, the Holy Trinity, and Jesus as the earth-born God who came to save all mankind instead of a select few. The doctrine of Universal Salvation is all that distinguishes them from orthodox Protestantism. Others will have no truck with the Bible, or God in any number of persons, or with Jesus save as one in a long line of human religious teachers. There is little to link them with orthodox Christianity.

We should not be disturbed by such differences. One of our ministers, Albert Ziegler, hit the nail on the head when he wrote in the *Leader,* "We need not be distressed about those who are different, but rather about those who are indifferent." Indeed, we should rejoice that such a rich variety of worship and belief can be embraced within Universalism, that Universalists are free to find and follow such religious truth that seems valid to them and answers their needs.

But, I am deeply disturbed by the lurid language with which these extremes call each other non-Universalist, and by how strongly tempted those in the middle are to excommunicate both extremes. To me, the freedom to seek and experiment in religion is the very essence of Universalism, and all who do so conscientiously are as true Universalists as the next, regardless of how widely they may differ in worship and belief. No Universalist has the right to say to another, "Your Universalism is error, only mine is correct." As I see it, our Avowal of Faith in truth means that truth which has won its way into the heart and mind of the individual. I find no provision that truth is truth only if it be impressed with an official denominational stamp of approval. So, let us beware of a creeping intolerance and insidious dogmatism that seem evident in some Universalists. Such have no place in Universalism.

Also, we can proceed with our plans to raise the financial giving of living Universalists at least to the national average, regardless of what decisions are reached on the federal union-merger proposition. We can't finance our own services now and those transferred to the Council of Liberal Churches, nor can we expect to enter a complete merger with the Unitarians on an equitable basis without being able to pay our proportionate share of the costs.

Despite the immediate importance of the financial problem, I need not go into details. You have had literature about it, Mr. Hansen has explained it to many superintendents, ministers, and lay people; and, after a year's operation, we know that the plan works miracles when used conscientiously. We have what is considered the most efficient plan to help our local churches raise sufficient money: primarily to enable them to pay better salaries, maintain an adequate plant in good condition, and to conduct a significant program; and secondarily to provide urgently needed funds for work at state, regional, and national levels. If all of our existing churches could attain such self-respecting standards within the next ten years, it would do more to advance Universalism than any other one project we could undertake. The Universalist Church of America has provided the system. But, no system, however efficient, will work unless people work at it. We know the system works. Will you? I have every confidence that you will for it is a brutal case of self-preservation.

Indeed, our forebears paid their own way in estab-

lishing Universalism for they had no dead hand of the past to support them. Our dedication and sacrifice can be no less than theirs. We must purge ourselves of the fatal belief that our faith is so wonderful that it alone will accomplish everything for us. You remember — faith without works, and so forth. We must get rid of the deadly idea, which invaded us somewhere along the line, that freedom in religion means that our religion is free. As a matter of fact, our free faith is far from free. It makes more demands upon our minds than does orthodoxy and upon our pocketbooks, too. If we want our liberal religion to survive and advance in the face of entrenched orthodoxy, we must be far more liberal in our giving than in recent years.

Here is a true story you must hear. In Crisfield, Maryland, there was a hot debate going on at a meeting in the high school over floating a bond issue of a million and a half dollars for repairs. Just as one man was speaking heatedly against such expense, the ceiling in an adjoining room fell. The bond issue motion was passed without another word. I have faith that intelligent Universalists of good will and sacrificial spirit will not wait until their roof falls in on them before they come forth with the financial support to save it.

In summary, just what is our condition today? Frankly, business is not so good. We are buffeted by crosscurrents of world turmoil and whirled dizzily about by our own vortex of perplexities.

But, glance at the asset side. Our problems are clearly recognized, we know how to solve them and are making good headway. We have the best religious product available and a market of unlimited potential with almost no competition. Then, take the value of our capital funds and those of our State Conventions, the value of all our churches at an estimated average of twenty thousand dollars each, our parish houses at the same figure, and our parsonages at ten thousand dollars each. Add those all up and you have a surprising total of nearly fourteen million dollars, and that's a conservative estimate. A more accurate statement would include the funds held by outside trustees from which we get income, also the funds of our auxiliary organizations and the considerable capital held by local churches — for they are all part of the total resources of Universalism. Ours is no small enterprise with such capital assets and plant investment!

Then, we have sixty to eighty thousand employees, for every Universalist is a worker for Universalism. But, most important is the spirit of Universalists. In traveling around during my first year with that talk on "Re-Vitalizing Universalism," I found our people already awakened to the momentous challenge of these times and eager to have blueprints for the tasks they might perform. That spirit is the most valuable of all our assets!

Mr. Benjamin F. Wilk, president of the Congregation of Temple Beth El, welcomes Dr. Gibbons and Dr. Eliot.

Yes, we have everything necessary to do good business, and our assets far outweigh our debits. I would not be a Pollyanna and minimize the difficulties that lie ahead. We shall need all the co-operation, courage, patience, persistence, sacrifice, and wisdom of all Universalists. But, a certain stubborn sturdiness built into Universalists has enabled them to weather terrible storms in the past, and we shall come through this one stronger than ever. We are trustees of a glorious all-embracing faith toward which man has been groping from the time he was able to reason, and I am supremely confident that today's Universalists will not fail their heritage and their trust. Let me conclude with a paraphrase of advice given our country by Bernard Baruch: Don't bellyache. Get out and work — Universalism will pull through!

Where Angels Dare To Tread

William W. Lewis

FOR the past few days, delegates from our Unitarian and Universalist movements have been gathered in this great city, welcomed by a Unitarian-Universalist church for the Second Joint Biennial Conference and Assembly. Here they have affirmed their confidence in man, and for representative Unitarians and Universalists to state such optimism in the application of a common religious faith is a matter of tremendous significance for all religious liberalism, but particularly our own.

We have come to see quite clearly how our past has been strewn with frustration, holding back a united common cause. Since 1865 Unitarians and Universalists have talked with each other about union. Suffice it to suggest that from that year to the establishment of the National Federation of Religious Liberals in 1900 to the organization of the Free Church Fellowship in 1933 and including the formation of the Council of Liberal Churches in 1953, one of the chief obstacles in the achievement of functional consolidation has been the similarity of our traditions and the oneness of our faith.

It is apparent that such a conflict or dilemma affects our experience as liberals in religion. Somehow or other in our institutional activities we have not kept pace with the very freedoms we profess. Therefore the very simple question I wish to raise is, "How can liberal religious institutions such as ours remain challenged to create a united movement where men, women and children may learn to call their souls their own and not be perplexed or confounded by the miscellaneous cries from both within and without our movements of those who wish to create new conformities from old experience?" From such a questioning, it seems to me, we shall determine our basic confidence in religious liberalism and thus in life itself.

At the very outset we should remember that liberal principles apply without reservation to every individual, every minister, every member church, every fellowship and every denominational representative. These practices are precious and fundamental to our strength. The identity of common aspiration is a measure by which the history of the liberal faith is best known. Such similarity of purpose is known to us not only in our struggle for survival but in our pioneering edge of heresy, our ever-present requirement of the search for truth, our dependency upon the use of reason, our belief in the universal worth and dignity of all mankind, and our reliance upon the privilege of free and open discussion prior to action.

These are the instruments with which the liberal faith was born and these remain the instruments which lose their cutting edge amid the rising cries of conformity, or gain new sharpness as man uses them to maintain his confidence both in himself, his institution and his God.

What is sorely needed at all levels of experience is a full recognition of our own responsibility. No institution such as ours can transform itself without voluntary agreements fashioned by the individuals who comprise it. "There is no evidence yet discovered which disproves the thesis that new concepts and new ideas are formed within a single mind." The worlds of music, art, sculpture, literature as well as religion give evidence from their unfolding histories.

It is because this kind of motivation is so well known to us that I suggest it here. So simple we

often take it for granted without the full realization of the control we may effect. If we are committed to the cause of liberal religion we are similarly committed to this process of individual responsibility. As a deep, abiding measure of our responsibility rooted in our experience, too profound and meaningful for us to refuse its compulsion, too demanding in its ethical insights for us to question its success, we welcome its fulfillment. Unitarians and Universalists have helped to create a dynamic heritage from the application of their faith and conduct in the world where they have lived. It remains for us still to create within our institutions the fullest measure of responsibility which mortal man may make.

Our second conviction is that if man is confident concerning the responsible decisions he makes in the creation of his institution, he will be certain that the institution so created shall always have the power to transform itself.

Consider but a few of the great changes in the conceptions of faith and conduct man has experienced concerning the explanations of his world. When Christianity superseded Paganism as the religion of the Roman Empire, little less than a creation of a new world of thought and feeling was required. As older theories of the universe were destroyed so there was replacement. It remained their responsibilities and hopes.

Amid these many changes, even as new worlds of hope and conquest were being born, man's religious faith was made more meaningful for some. For some, we say, because there were always those who dared not go beyond the limits in which they felt secure; those who had become imprisoned by the faith they had inherited, who were bound by their allegiance to the status quo.

The impact of the clash between conformity and freedom is also seen within our liberal movements when the pioneering edge of heresy is dulled, when religion is no longer looked upon as experimental, when material assets are protected at the expense of vital programs of advance. The same laws which govern the operation of an expanding world apply not less to religion than to geography. If religious liberals remain unable to transform their institutions, they shall deny that very search for truth which once gave them birth.

Our third and final conviction is that if religious liberals are to unite in order to extend a common faith, it will be because we are committed to the protection of each other's faith as well as our own.

Such an awakening of mutual regard and protection is of our own choosing. It is indigenous within the church we attend. It cannot be superimposed upon us by the legislative action of our denominations. It is wholly voluntary for our defense as well as our extension. It demands our private loyalty and our public approval. It is a part of the faith we affirm for the protection of our friends and fellow workers. This is the same demanding and burning loyalty required of liberals in any generation, no less for the present day than for days now gone.

The secret of this mutual dependence was once discovered in 1791 by a group of thirty individuals who occasionally gathered together to discuss religion in the little rural town of Langdon, New Hampshire. During these important post-war revolutionary days we can be certain that any discussion of religion touched upon the search for truth, and the atmosphere of freedom established in our constitution and reflected by the influence of Thomas Jefferson, who above all other individuals helped shape the destiny of religious freedom in our United States.

One can imagine the occasions of such discussions in this pleasant village; by men in the fields while haying, gathered together on the village green or in the country store. The final result was the formation of the "religious society for universal salvation" and the official act of membership was the approval by signature of the articles of faith. For our concern today, article eight is most significant. For each signer agreed "that if anyone in our society be oppressed or obliged to defend himself by law because of religious convictions, each member will share and share alike in his defense."

Is it too much to suggest that religious liberals in the year 1955, and especially Unitarians and Universalists, can exercise a similar devotion to the principles they espouse, as well as rally to the support of all fellow human beings who advocate the worth and validity of ideas and concepts identical with their own?

Two short years ago at the First Joint Biennial Conference of Unitarians and Universalists, many of us will recall the results of one of the most significant surveys conducted among our delegates. Overwhelmingly the delegates affirmed their choice of the word liberal, not alone as descriptive of our movement in the past, but as a word of immense importance for each of us in the present hour.

Such identity of purpose is akin to the spirit which

must have captivated the followers of Universal Salvation in Langdon, New Hampshire, where each would share and share alike in the pronouncements of a common faith and in a commitment to a common cause.

Should Unitarians and Universalists begin to exercise the measure of responsibility required in creating a new dynamic liberal institution, and should that institution possess the ability to transform itself, and should the individuals attracted to this cause become committed to the unity of mutual understanding essential for its continued growth, and fulfillment. Each of us, as the scientist Arthur D. Little once suggested, may become eligible to join the fifth estate. You may recall that Edmund Burke once remarked that the members of the reporters' gallery constituted the fourth estate, more important than the lords spiritual, the lords temporal and the commons. To this Dr. Little added the fifth estate, "destined to play an even greater part than its predecessors in the remaking of the world."

"For the fifth estate," continued Dr. Little, "is composed of those having the simplicity to wonder, the ability to question, the power to generalize and the capacity to apply. Ours is the duty and the privilege of bringing home to every man the wonders, the significance and the underlying harmony of the world in which we live, to the end that all undertakings may be better ordered, all lives enriched, and all spirits fortified."

Yes, there can be no question that *this is ground upon which the angels dare to tread.*

FROM THE CHURCH EXTENSION REPORT

New Movements: The initiation and promotion of new groups is very expensive. Lacking both finances and staff personnel the policy of the department increasingly must be to encourage sponsorship of new Fellowships by state conventions or by strong local churches. The Massachusetts Universalist Convention recently purchased property in "Sixteen Acres," a new development in Springfield, engaged Keith Munson as extension minister, and is underwriting the gathering of a new congregation; seven years ago they purchased the Charles Street Meeting House and started a Universalist church in Boston; previously the Wellesley Fells church had been organized and promoted in a new residential area. A convention with funds for extension can sponsor costly new church ventures. The *Ohio Universalist Convention* has investigated several areas for new movements. Maine has been doing excellent work in reviving old churches, and New York is ready to move ahead as soon as staff can be hired.

In Philadelphia the Church of the Messiah, with David Hayeman as minister, has a growing extension program. Two fellowships have been formed and are holding regular meetings, one across the Delaware River in Merchantville, New Jersey, the other in Northeast Philadelphia, and two more are in process of formation.

In Detroit the outreach program of The Church of Our Father has already been mentioned, but in addition to the Northwest Detroit church several earlier Unitarian groups were started by this church.

In Washington the Universalist National Memorial Church has sponsored and helped support the Silver Spring Fellowship.

At Athens, Georgia a group composed largely of persons associated with the University of Georgia formed a Fellowship and voted on March 21, 1954 to affiliate with the Universalist Church, calling their organization The Community Church of Athens. Sunday meetings are held with services conducted by the members. The group was visited in October 1953 and in April 1954 by Philip Giles, also in April by Alan and Ruth Sawyer, and last winter by Edna Bruner of the Department of Education. Glen O. Canfield of the Atlanta church has spoken and counselled with them.

In Fresno, California, The Liberal Church, (Universalist-Unitarian) has been organized with Wallace de Ortega Maxey, formerly minister of the First Universalist Church of Los Angeles, as its first minister. In June our department voted to recommend to the California Universalist Convention that the Fresno group be recognized with Fellowship status. The group already had Fellowship status with the Unitarians. At the May meeting of the California Universalist Convention official recognition as a Universalist church was requested but was not granted presumably because of the unresolved problems of Unitarian-Universalist relationship. The present Fellowship appears to be almost a new movement, the earlier Unitarian group having dwindled. Dr. Maxey states that of the original Fellowship only one Unitarian family remains active — all the rest having been gathered during the past year. He also reports that "within the next few weeks we

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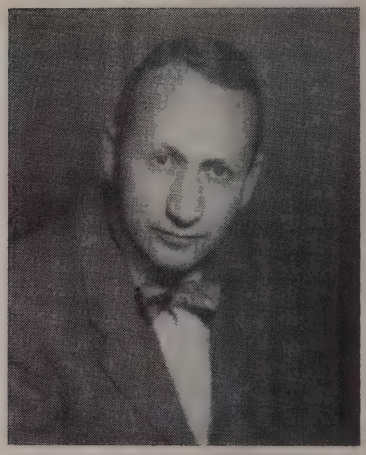
The Information Crisis In America

Norman Cousins



THE most critical shortage in the United States today has nothing to do with uranium or petroleum or manganese. It is concerned with information. What we know about the rest of the world will determine the worth of the major decisions we will have to make on the public opinion battlefront of the world.

While at Bandung several months ago, I saw increasing evidence that a new phase had begun in the power struggle between Communism and the free world. For what emerged out of Bandung was much more than an offer by Chou En-lai to negotiate directly with the United States on all issues relating to world peace. The big development at Bandung was that world Communism announced in effect a change in its central strategy. The military showdown which had seemed so imminent suddenly shifted at Bandung to an entirely different sort of showdown.

The showdown now coming up in the world, I believe, is a showdown for the majority. Communism now aims within the shortest possible time to speak for the preponderance of the world's peoples. This does not necessarily mean that Communism expects to achieve political control of the majority within the near future. What it does mean is that Communism is making a big play for the broad-based support of the preponderance of the world's peoples. Chou En-lai, of Communist China, made a considerable dent at Bandung. He was somehow able to convince delegates from Asia and Africa, many of them strong friends of the United States, that he could be talked to and reasoned with, and that China stood ready to advance the historic aspirations of the peoples of two continents.

Unfortunately, the American response to Bandung before, during and after reflected both our lack of information about the area and our lack of sensitivity to problems of such deep concern to the majority of the world's peoples. Because of our lack of information and historical background on Asia and Africa, we seemed insecure and apprehensive in our approach to Bandung. Our friends in the East were troubled by what seemed to them to be an attitude both of petulance and pettiness. We had advertised our apprehension before the Conference that America would become the whipping boy at Bandung. We had predicted that a lynching party in reverse was being prepared. Thus, our attitude deprived us of dignity and generosity that might be expected of the most powerful nation in the world. And when we invoked a technicality for not sending greetings to such a historic meeting, we lost stature in the eyes of our friends. In fact, many of our friends at Bandung had the feeling that America had taken them lightly. Later, they were frankly astounded that the United States should have been surprised at the extent of anti-Communist sentiment so eloquently expressed in the public sessions.

Finally, our friends at Bandung felt that they deserved some credit at least for the fact that Chou En-lai had believed it necessary to seek peaceful settlement of the Formosan issue, and for the fact that he was willing to enter into direct negotiations with the United States.

Hence, when the negative American reply to Chou's Bandung peace offer was announced, reflecting little awareness of the powerful undercurrents at Bandung, we made it possible for Chou to

score his biggest triumph. He could say to the delegates in effect: "The People's Republic of China is no obstacle to the peace. You have asked me to go more than half way. This I have done. But the United States, as you have seen, is not really interested in exploring peaceful approaches."

Related to the shift in Soviet strategy is perhaps another important factor. For the past ten years, Soviet leaders have apparently been proceeding on the assumption — the classical Marxist assumption — that the free American economy would crack. At the heart of the Communist analysis of a capitalist society has always been the belief that a free economy would face inevitable collapse following a major war.

After ten years of post-war strain and adjustment, however, the American economy has confounded its ideological critics. Except for a few adverse flurries, the economy has not only prospered but has been strengthened at the base as it went along. Individual savings have continued to mount. Small investors have multiplied. In recent years, the portion of the Government dollar going into military expenditures has decreased. The productivity of the individual American worker has continued to go up.

This is what makes it more important than ever to the Soviet leaders that they press for a showdown on some level other than the military or the economic. Thus the showdown for the majority now becomes the most important and difficult challenge facing the American people today.

Here we consider the responsibility of the nation's press in bringing about an informed public opinion on Asia and the coming showdown for the majority — which involves the battle for world public opinion. Editors may be handicapping themselves and doing a disservice to the public by insisting on certain standardized approaches to the news. In a sense, these approaches may actually be in the nature of shibboleths. Let me mention just three:

1. *The emphasis on the inside story.* Sometimes the big story is ignored just because it is out in the open. At Bandung, for example, the main story was subordinated in some cases to the secret battles that were supposed to have gone on in private. Yes, there were some fairly warm debates behind closed doors; but the big news was in full view and therefore, I suppose, not fully valued. To the extent that the historical perspective of a great event may be distorted by flashy diversions, our understanding of Bandung was weakened.

2. *The craving for a brawl.* The controversial or combative element in a story is often played up out of all proportion to its importance in the total picture. Again in the case of Bandung, some American journals made it appear that the most important news of the Conference was Prime Minister Nehru's supposed temper tantrum over the anti-Communist speech by Sir John Kotelawala. These journals failed to add that Prime Minister Nehru championed Sir John's statement concerning a possible peace declaration by the conference. They also failed to point out that Mr. Nehru was primarily responsible for the final Conference condemnation of "all" forms of colonialism or imperialism after Chou En-lai registered his objection.

3. *The deadline phobia.* The nation's press should be reminded occasionally that news is determined by the event itself and not by a publication's deadlines. Thus some of our major news weeklies attempted to do a complete job on the Conference three days before the meeting ended. The magazines in question made it appear that the Conference was far more decisive than it actually was. And since the big events of the Conference came at the close, the rounded coverage which is essential to any understanding of important events just wasn't there. As part of this, one might also mention the fact that some stories retain their significance beyond the twenty-four-hour period that is supposed to represent the life expectancy of a news event. Once again, with reference to Bandung, there is an important opportunity, it seems to me, for some publications who are not tyrannized by the appearance of immediacy to do the kind of long-range treatment that will provide a valuable basis for American understanding. One of our greatest resources is the kind of information that produces survival knowledge.

PHILADELPHIA — Concord Park, at Trevose, Pennsylvania, is the site of the first private housing development deliberately planned for mixed racial occupancy, and to date it has been making substantial progress. The first thirty homes have been sold on a basis of forty-five per cent Negro ownership. Contrary to the huge segregation project at Levittown, Pennsylvania, Concord Park Homes is finding that numbers of Negroes and whites prefer to live in the same neighborhood, in harmony together. (WP)

The Detroit Meetings

THE Detroit meetings were inconclusive and exhausting. Their saving grace lay in the fact that they were attended by good-natured delegates whose integrity and good will kept tempers in check even at the worst moments of fatigue and frustration. For the success of the separate Universalist sessions, a large measure of credit goes to the presiding officer, Alan Sawyer, whose devotion to democracy and good will is built into the very fiber of his being.

A not inconsiderable number of delegates filled dual or triple roles as board members, directors, or members of the Council of Liberal Churches. These boards and committees put their members through long and tiring meetings in addition to the regular business sessions.

The limited success of Detroit and the sustained good will manifest in the meetings is a tribute to the basic religious idealism of those attending. For these delegates came into a hot, humid city at the near end of a phenomenally hot and humid summer. They were alternately exposed to the damp chill of air-conditioned rooms and the hot humidity of the city. In spite of the resulting punishment, they kept the bond of peace and did what they could within severe time limitations.

The paradox of Detroit was that though it was over-all a too long session, there was nevertheless too little time for the essential business of The Universalist Church of America. Unitarians do not have this difficulty in joint meetings because the bulk of their legislative action and policy making is taken care of in the annual Boston May Meetings. This is a serious discrepancy in organizational setup that needs attention *before* our next biennial.

Two generalizations repeatedly expressed by many, both Unitarians and Universalists, in various meetings will indicate why the actions with respect to merger are inconclusive. These remarks cast in a variety of verbal forms were to the effect (1) that the people of our churches do not have enough knowledge about the whole project of federation and/or merger and that opposition has been "covered up" and (2) that the great majority of the people of both our churches "want merger." These statements were to be heard not only in the regular sessions but also and perhaps more frequently in the "conventions of the corridors."

As indicated in our story of the meetings, the recommendation for the appointment of a merger committee which will gather and disseminate facts, conduct plebiscites, and develop and submit plans for merger, was approved by both Unitarians and Universalists. In both cases the votes failed of unanimity. Fifteen Universalists voting against and twenty-seven Unitarians were also in the negative. Those in the negative, since they were acting in representative capacity, represent a goodly number of individuals and churches. The majority, of course,. represent many more. However that may be, the need for detailed facts, the need for detailed and possibly prolonged negotiations, and certainly the obvious need for the utmost in sustained, mature frankness are immediate, imperative, and continuous.

While it is most probably true that the majority of Unitarians and Universalists believe in the principle of federation or merger for their denominations, they have by no means come to grips with the detailed or comprehensive problems involved. It may be that we will need to engage an outside organization to survey, study, and recommend procedure. This would be expensive but, in the long run, profitable.

The most important policy-making motion passed by the Universalist delegates, while it relates to the possible future merger of The Universalist Church of America and the American Unitarian Association, was really a purely internal matter. This, of course, refers to the relations of the State Conventions and the national Universalist organization. Mr. Wilson Piper's motion calling for a commission to work with State Conventions "to develop a plan or plans for merger of any or all State Conventions with The Universalist Church of America" merely brought into sharp focus a discussion which has been going on among Universalists in increasing numbers for several years. Discussion of the motion indicated clearly that the achievement of a common mind on this subject is yet to come. The passage of the motion, however,

now provides machinery for a rational approach to the situation.

Debate and action on ByLaw and Fellowship Law amendments, while time-consuming, were necessary and profitable procedures of a living, growing organization seeking to perfect its proper functioning.

The arrangement of time which forced the referring of policy making to the Board of Trustees was a serious failure of the Assembly. An organization based on the democratic process should not let such a procedure become a precedent. And certainly an organization like the Universalist Church, which depends for so much service on the labors of a small group of such loyal volunteer workers as are our Trustees, should not impose a load of extra work on those Trustees.

The assemblies brought together numerically small groups of both Unitarians and Universalists. Why? We do not know. This may have been due to the disinterest of both Unitarians and Universalists in summer conferences. The subject would bear looking into by future program committees.

Detroit realized neither the fears of the pessimists nor the hopes of the optimists in our midst. It did accomplish some solid work.

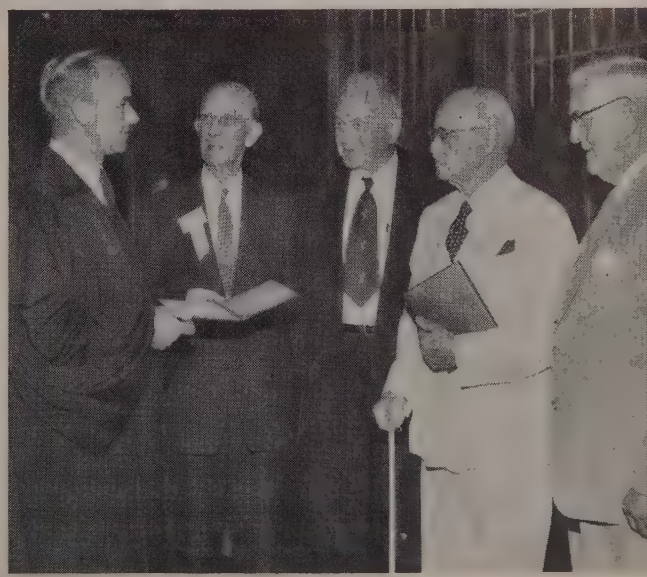
CHURCH EXTENSION

(*Continued from Page 247*)

shall have purchased property." Legal status as a church is expected as soon as articles of incorporation have been filed at Sacramento.

Church of the Larger Fellowship: This organization affords an opportunity for isolated Universalists and other liberals to keep in touch with and share in the program of the Universalist Church. Its membership list provides possible contacts with liberals where new movements may be organized. The director of the department has responsibility for the mailings for The Church of the Larger Fellowship, sending out a monthly pastoral letter and a mimeographed copy of a sermon by a representative Universalist minister. The Lenten and Advent manuals and any other new pamphlets have been sent. A revised issue of the pamphlet "The Universalist Church of the Larger Fellowship" states that any member making a contribution of $5.00 or more may receive a subscription to *The Universalist Leader* if desired; all other contributions are credited to the Unified Appeal.

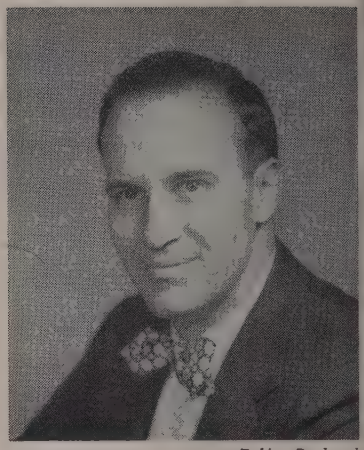
Doris Trafton, Religious Director, Buffalo, N. Y., in informal conference after luncheon.



The Rev. Philip R. Giles, director, Universalist Department of the Ministry, presented fifty-year citation scrolls to (left to right) the Rev. Willard O. Bodell, Clear Lake, Michigan, Dr. Stanley Manning, Avon, Illinois, Dr. Frank D. Adams, Farmington, Michigan, and the Rev. Rubens Rea Hadley, Danvers, Mass.

Man's Confidence In Himself

Malcolm S. Knowles



Fabian Bachrach

THE purpose of a keynote, as I understand it, is to set the starting point in a musical scale. It is not a resounding chord. I take it that a keynote address in a convention ideally serves this same purpose. And so I shall not attempt to deliver a resounding oration that will impress you with its beauty and immortality. Rather, I shall try to raise some questions and suggest some avenues of exploration that I hope you will find helpful in stimulating your own thinking. I shall measure the worth of my few remarks not by how good you think they are when I have finished, but by the quality of your own thinking during the next few days.

The first question I'd like to raise with you is why is "Man's Confidence in Himself" an important problem for us to be discussing at this time? I can see at least three reasons and perhaps you have others.

Looking at the world at large, and especially at its recent history, we find mounting doubts about man's ability to deal with the forces that cause wars, depressions, crime, and other forms of human suffering. We seem to be in transition from the Age of Reason to the Age of Anxiety.

Looking at the world of religion, we see an increasing tendency to persuade men to abrogate their responsibility for solving their own problems to some higher power. As religious liberals we cannot help but wonder how Christ can be the hope of the world if man has lost hope for himself. Any attempt to get man to place his hope outside of himself is in effect an assault on his self-confidence.

Looking at ourselves, here in this hall tonight, we find ourselves confronted with heavy responsibilities for making decisions that could seriously affect the future of liberal religion in this country, and we are wondering if we are up to the requirements of the task. We realize that the very spirit of confidence and good will that we demonstrate — or fail to demonstrate — as we analyze various paths for further unifying the liberal religious movement in this continent will greatly influence the spirit with which our separate denominations and their churches tackle the issues and make final decisions. So our own self-confidence is of immediate concern to us, here and now.

These three reasons for being concerned with man's confidence in himself suggest that we have three goals in our deliberations tonight and the next few days:

1. To fortify our confidence in tackling the difficult problems of our denominations and the liberal religious movement.
2. To find ways to help our churches back home, and the liberal religious movement as a whole, do a better job of developing self-confidence in their members, as persons and citizens.
3. To further crystallize and deepen our message to the world, as religious liberals, regarding man's essential worth, goodness, power, and potential.

Before trying to work on these goals directly, it would perhaps be helpful if we thought together a bit about what we mean when we talk about man's confidence in himself. In this process we can get some help from the social sciences, but we shall also have to do some speculating. For the truth is that as yet we know much less about human nature than we know about physical nature.

What is self-confidence? Isn't it essentially a psy-

chological condition — a state of mind? When we say a man is self-confident, don't we mean simply that he feels adequate to meet the requirements of the situation? He feels that either he will succeed in a given task, or, if he fails, he will be able to accept the failure with poise and learn from it. Self-confidence has several dimensions. It may be specific — in regard to a specific task; or it may be general — a general outlook on life. It varies with time — we are likely to feel more confident during certain times of our life than during others. And it has a space dimension—it may be a characteristic of individuals, of groups (such as a church board), of institutions (such as a church or a denomination), of communities, of nations, and of the species in general.

What are the symptoms and effects of self-confidence? When it is present, you are likely to find a willingness to try new ways of doing things, an ability to make decisions, and a willingness to cooperate with others. When self-confidence is lacking, you are likely to find timidity, over-cautiousness, defensiveness, indecisiveness, suspicion of others and an inability to cooperate. Another possibility is that self-confidence may be unrealistic, as is the case when individuals are under the influence of drugs, when they are psychotic, or when they believe they have some mystical power working for them. In this case you are likely to find irresponsible action.

A most important question for us, in the light of our goals, is what causes or produces self-confidence? Here, fortunately, is where the youthful social sciences — especially clinical psychology and psychiatry — have the most to offer. For their chief concern to date has been with therapy, and in the course of treating mental illnesses, including the abnormal lack of self-confidence, they have developed some useful knowledge about how to produce self-confidence. Several of their findings seem particularly applicable to our goals:

Perhaps the primary ingredient of self-confidence is what the psychologists call self-acceptance. Until a person comes to accept himself, as he is and as he is capable of further becoming, as being a person of worth — granting all the faults and incompetencies each of us has — he cannot be fully confident in his relations to the world outside himself. Self-respect is a pre-condition to respect for others — which, in turn, is a pre-condition to confident relations with others.

Now, how does self-acceptance come about? Through a very simple process, namely, the acceptance of us by others. The psychological phenomenon that seems to take place is that each of us tends to see himself as others see him. My self-concept, in other words, is largely formed out of the images of myself reflected back to me from others. If my parents treated me with love and respect and the people with whom I associate treat me with love and respect, I am likely to perceive myself as a person who is loved and respected. And therefore I am likely to accept myself as being a person of some worth. An interesting and significant resultant phenomenon is that I am now free to love and respect others.

The opposite of this process is equally true, of course; and in our society probably more typical. Namely, if my parents and others tend to make negative judgments about me and thereby to reject me, then I am likely to assume I am not a person of worth and to reject myself. With this state of mind I tend to see the negative aspects of others and to reject them.

In psychological therapy one of the most reliable techniques for developing self-confidence is to give the patient the experience of being accepted and respected, at least by the therapist, and thereby making it possible for him to adjust his own self-concept toward increasing self-respect. This kind of clinical experience would suggest that that strain of the Christian religion which depicts a loving God who cherishes all his children however sinful is conducive to developing man's confidence in himself. And, conversely, that strain which depicts a judgmental God who assumes mankind to be basically sinful, would tend to produce self-rejection and lack of confidence. Similarly, those things we do in our homes, our churches, and our communities that convey respect for persons and encourage their becoming self-directing are likely to produce self-confident people.

Another ingredient of self-confidence seems to be the possession of significant and realistic goals. I am likely to work toward goals that seem important to me with more confidence than toward goals that are imposed on me from outside. Furthermore, I am likely to be more confident in working toward goals that have some chance of being attained than I will be in working toward goals that obviously are out of reach.

A third ingredient of self-confidence seems to be the possession of the knowledge and skills necessary to deal adequately with a situation. For example, the more facts I possess about the issues

I am being asked to help resolve in this convention, the more confident I am likely to feel about participating in the discussions and decisions. Perhaps we can generalize more broadly and predict that the better informed the citizens of a nation are, the more confidently can that nation carry on its affairs. Or perhaps we can go even farther and conclude that the more knowledge man has about himself — about human nature — the more confident he will be.

Probably a fourth ingredient of self-confidence is some experiencing of success. Indeed, it is common practice in psychological therapy to guide a patient into trying his returning confidence first on small tasks in which he is assured success and then on into increasingly difficult tasks. It is doubtful if any of us have strong enough constitutions to maintain our self-confidence in the face of continuous failure.

No doubt there are other ingredients of self-confidence, and perhaps you would like to add to the list. These four are sufficient, however, to suggest a number of implications for the achievement of our three goals tonight.

First, what do they suggest in regard to how we might fortify our confidence in tackling the problems of this convention? Several implications occur to me:

1. It is important that we have clear goals and that they be realistic and meaningful to each of us.
2. We must examine and understand the consequences of the various alternative paths we could take toward these goals.
3. We need to have all the available facts about the issues and choices before us.
4. We must go about the task of making decisions in a spirit of good will and mutual respect — including respect for differences.
5. We need to have some successes in working together before tackling the most difficult problems.
6. We need to accept the fact that any decision we make will be less than perfect and so make provision for it to be tested and modified by other minds and by experience.

Secondly, what implications are suggested for our second goal to find ways to help our churches back home, and the liberal religious movement as a whole, do a better job of developing self-confidence in their members, as persons and citizens? In general, the idea occurs to me that liberal churches have a real opportunity to serve as "laboratories of self-confidence," in which are produced for society the self-confident citizens it so urgently needs. I am emboldened to suggest, however, that just as the fundamentalist churches cannot become laboratories of self-confidence so long as they keep man dependent on mystical forces and full of shame, so the liberal churches cannot become laboratories of self-confidence until they recognize that self-confidence is an emotional phenomenon that cannot be induced by intellectual sermons alone.

Several specific guiding principles for developing self-confidence in our religious institutions suggest themselves:

1. We are most likely to produce self-confidence in an environment in which the social climate is warm and friendly, in which the worth of each individual person is respected, in which freedom to be different is maintained, and in which concern for the growth and satisfaction of persons is valued at least equally with the accomplishment of things.
2. We are most likely to produce self-confidence when the dominating attitude in us is acceptance and understanding and when we are free from the need to make judgments about other people.
3. We are most likely to produce self-confidence when there is opportunity for every person to participate in the choosing of goals and the making of decisions that affect them.
4. We are most likely to produce self-confidence when decisions are made by reasonable processes and with free access to all available information.
5. We are most likely to produce self-confidence when we provide opportunities to experience success and techniques for learning from failures.
6. We are most likely to produce self-confidence when we evaluate objectively the effects of our actions and are flexible enough to correct them when desirable.

Finally, what implications are suggested for our third goal to further crystallize and deepen our message to the world, as religious liberals, regarding man's essential worth, goodness, power, and potential? My own belief is that the loudest possible voice available for declaring a message of confidence in man is example — what we do, how we actually behave in our churches — not pronouncements. I can think of no more dramatic way to declare this message than for liberal churches to exude emotional warmth in their relations with members and with their communities and perhaps even in their architecture; to demonstrate their confidence in men by the way they govern themselves and conduct their affairs; and to promote a spirit of good

will and respect for all persons in the ways they influence local, national, and international policies.

I believe I am justified in ending on a note of optimism about the cause of liberal religion — which in a literal sense is the cause of the liberation of man. For I believe we are on the threshold of a revolution in the science of man that will have repercussions on civilization many times more powerful than the revolution in physical science and industry that we have been experiencing during the past century. The sciences concerned with human nature — anthropology, sociology, political science, economics, psychology, medicine, and education — are beginning to discover fundamental principles of human nature every bit as important to the release of human energy as was the law of relativity to the release of physical energy. Parenthetically, I would like to note that something akin to the principle of love, so clearly and intuitively enunciated by Jesus two thousand years ago, seems to be emerging as the central principle in the science of human nature.

There is no doubt that man is about to gain tremendous knowledge about his innermost nature. As he does, he will become less and less inclined to turn to mystical sources of power in solving his problems and he will become increasingly self-confident. Liberal religion, by allying itself with the social sciences, can hasten this process. Above all, it can provide an experimental laboratory and a comfortable home for a new species of self-confident man.

ASSEMBLY SIDELIGHTS

RADIO AND TELEVISION BROADCASTS spread the message of Universalism and Unitarianism across continental America throughout the joint biennial sessions, August 24-29.

Opening this series of programs, August 24, Ralph Albrant appeared on television. Cyrus F. Springall, retiring president of the Universalist Men's Association, appeared on the Mutual Broadcasting System's *Faith in Our Time* program. The Rev. David H. Cole spoke on *Liberalism* over WXYZ television, August 25. The panel consisting of Dr. Frederick M. Eliot, the Rev. Irving Murray, Dr. Clinton L. Scott and Mr. Kenneth Birkhead discussed *Liberal Religion* over WWJ Friday evening. The following night brought a broadcast panel discussion by Dr. Dana M. Greeley, the Rev. Raymond Hopkins, the Rev. Jack Mendelsohn and the Rev. Philip R. Giles. Sunday evening, August 28, the Council of Liberal Churches panel, consisting of Dr. Brainard F. Gibbons, the Rev. Raymond Hopkins, Dr. Dwight Bradley and the Rev. Walter R. Jones, was broadcast.

DELEGATES TO THE JOINT BIENNIAL were served their Sunday noon meal in St. John's Methodist Church, one of Detroit's leading congregations. Officers and members of St. John's parish, through their cordial hospitality, provided one of the most gracious occasions throughout this long and exhausting convention week.

DELEGATES COULD STEP from the meeting rooms of their Assembly sessions almost directly into the magnificent Detroit Art Institute. Just across the street in another direction was the fascinating industrial museum of this great city. Within easy walking distance in this cultural center were also library and musical academy, students' center and church sanctuary.

A VETERAN VERMONTER, Fen Leavitt (Dr. Fenwick of Barre), reports his amazement at seeing on the streets of this motor capital the first horse drawn milk wagon he has seen since his early childhood.

THE REV. DAVID H. COLE, chaplain for the Universalist sessions, put all of the delegates in his debt for the well-prepared and conducted worship services. These were strengthening and helpful for all who participated in them.

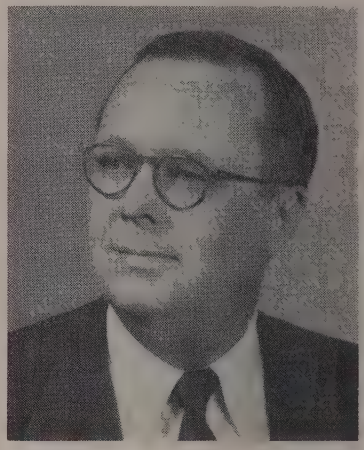
Annie B. Willis, director of Jordan Neighborhood House, addresses her fellow Universalists.

Universalist Laymen's Dinner

REPRESENTATIVES of more than eighty Universalist Men's Clubs gathered for the annual meeting and Universalist Association of Laymen's dinner, Wednesday evening, August 24.

The speaker for the occasion was Kenneth M. Birkhead, National Executive Director of the American Veteran's Committee. Taking as his text the American Veteran's Committee motto, *Citizens first and veterans second,* Mr. Birkhead stressed the need for churchmen as citizens to avoid narrow specialization and put their influence on the side of a broad concern for the over-all welfare of society. He said in part:

> In an age in our history when we are becoming more and more specialized in our daily occupations, we are making the great mistake of becoming more and more specialized in our other social, political, spiritual, and economic interests.
>
> We find humor in the stories about the man on the assembly line who spends his life attaching a particular bolt on a framework, only to die never knowing what the finished product was.
>
> Yet, I wonder if maybe we do not get so wrapped up in a particular cause for our church, our business, our profession, our civic club, or other activity that we fail to see how it relates to the world and the needs of people around us? . . . The American Veterans Committee has had a motto since its beginning back in 1945 — "Citizens first, and veterans second." This motto sets forth the thought which I am trying to express. . . . I am not suggesting that veterans' groups should disregard veterans or fail to think in terms of their interests. There would be no reason for these organizations except under these circumstances.
>
> The American Veterans Committee performs all of the functions of veterans' organizations, representing them before the Veterans Administration, protecting their interests in cases of claims, and trying to guard their rights when it appears that these rights are being violated.
>
> Yet, this is not enough. The veterans are just as the school teacher, the minister, the business man, the laborer, the professional man, the housewife, and all of the rest of us, a part of a larger community. Weakness in the rest of the community undermines the position of the veteran, just as it does the position of the school teacher, the minister, the businessman, or whatever the occupation may be. . . . We should lend our weight, we should lend our influence, we should put forth our efforts whenever and wherever we find the need.
>
> I know that some will argue that we may spread ourselves a little thin and in the long run do a less able job. I realize the truth of this statement, but I think that each of us and each of our organizations can best judge when that thin point has been reached and we can draw back a little.
>
> I don't believe there are very many that we can say have even begun to reach the thin point yet.



Kenneth Birkhead —"citizens first"—

The Census Bureau tells us that there are nearly one hundred and sixty million Americans. Up until recently many of our friends in foreign nations began to believe that about one hundred and fifty-nine of the one hundred and sixty million Americans were devoted followers of a certain junior senator from the state of Wisconsin. . . . There are many who will say that it was the highly publicized Army-McCarthy hearings of last year which finally awakened the people to the menace. I will certainly agree that this was a major contributing factor. But, I am not so sure that when the McCarthy story is written, it may not be shown that the beginning of his decline came when he condoned the vicious attack upon ministers made by his co-worker, J. B. Matthews.

Suddenly, it seemed to me sitting in Washington, that many people then made the decision that

Rod Rieser, Detroit, Michigan

Levon Seron, president-elect of the Association of Universalist Men, receives the gavel from retiring president Cyrus Springall. Secretary Harold Perham and the guest speaker, Kenneth M. Birkhead, looking on.

this was a matter which concerned them. They found that they were not spread too thin and that they could take on another project. They could, in other words, assume the position of citizens first; businessmen, or professional men, or veterans, or school teachers, or housewives, or whatever their limited interests, second.

The future that we can see faces us with many problems. Are we going to go along in foreign policy at our present stand lending support to the United Nations and continuing our own program of aid, or is there a forward step we can take in the interest of world peace and greater world cooperation? Can the Supreme Court decision on school integration be carried out without major difficulty and is there help that we can give to see that it is just in all cases? How can we better educate our children? Do we need laws to remedy the reported increases in juvenile delinquency? Do we have an adequate civil defense? These are just examples of some scattered problems we know we are facing.

In this specialized world of ours it may be easier to sit on the assembly line and continue to tighten our one bolt. I hope that more of us may be inspired to enlarge our view a little. In fact, we might take a trip down that assembly line and see what is coming off at the other end. We have thought we were working on a baby carriage and find that really we were building a twenty-ton tank.

Reports from representatives of clubs showed a quickening increase in organized activity of Universalist laymen throughout our church.

Officers and committeemen elected are: for president, Levon Seron, Joliet, Illinois; vice-president, Roland Gammon, New York, New York; secretary, Harold C. Perham, West Paris, Maine; treasurer, Carroll Fenwick, Jr., Barre, Vermont.

The committee chairmen are as follows:

Publications, Harold S. Latham, Arlington, New Jersey; Membership, S. B. Butler, Groton, Connecticut; Program, Cyrus F. Springall, Andover, Massachusetts; Publicity, Roland Gammon, New York, New York; Ministerial Recruitment, Kingsbury Badger, South Weymouth, Massachusetts; Historian, L. E. Morrison, San Marino, California. —E. H. L.

COMMENT FROM A GEORGIA DELEGATE

I have now attended two biennial conventions — Andover and Detroit. Some years ago I read a comment by a columnist who gives advice to the love lorn in which she said that teen-agers who think that they are in love are usually just in love with love. My reaction to both conventions is that so many religious liberals are in love with liberalism and have forgotten or overlooked the fact that in any religion there first must be some basic principle which all agree upon. There might be that basic principle in the Council of Liberal Churches. I haven't discovered it and when I raise the question my adversary passes it off with a sweep of the hand and a reference to liberal religion. This does not answer the question.

The Detroit Convention was much more peaceful and pleasant than was the Andover Convention. No definite action was sought at the Detroit Convention while Federal Union was sponsored and passed by the Andover Convention. The creation of the Merger Commission cannot be compared to Federal Union as positive action. Then, too, Federal Union was the topic of discussion from the time the first gun was fired until the final session; merger did not emerge as an open issue until the last day.

I cannot help but feel that the discussion groups and panel discussions are but a means to stifle free debate and to prevent the minority from properly presenting its side of the issue.

Now we come to the pleasant side of the convention. The people of Detroit were wonderful hosts. The various bits of entertainment furnished were excellent. The banquet and the speaker left nothing to be desired. —JOHN M. SCHOFIELD

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ROBINSON HEADS NEW PHILOSOPHY DEPARTMENT

Professor Elmo A. Robinson has been appointed head of a newly constituted department of philosophy at San Jose State College. Previously, philosophy has been included with psychology in a single department. When Mr. Robinson joined the staff at San Jose in 1928, there was only one course in philosophy offered. The new department will have a staff of six professors and instructors.

OUR NEW YORK WOMEN'S INSTITUTE

The New York State Universalist summer camp, Unirondack, was the scene of a summer-long series of both practical and inspirational institutes on various forms of churchmanship.

The state Association of Universalist Women was represented by a competent and hard working group of Universalist leaders at their Institute, July 17 through July 23.

The women, under the leadership of Carol Cutter of Utica as dean, and Eleanor Genhart of Rochester as registrar, carried through a program of lectures, discussions, and workshops on *Our Future in Freedom as Citizens and Churchwomen.*

The Rev. Dana E. Klotzle, director of the Universalist Service Committee, presented a course in *Methods and Techniques for Using the Freedom Agenda Material.* Mr. Klotzle also outlined the projects of the Service Committee.

Dr. Emerson Hugh Lalone, editor of *The Universalist Leader,* gave a series of lectures on *Universalist History.*

Thursday evening, a well-prepared Rumor Clinic was dramatized by a workshop group. The subject of this clinic was *Universalist-Unitarian Relations.* The written accounts of the rumors which spread from the original factual statement were evaluated by Dr. Robert B. Tapp of the Theological School of St. Lawrence University. The session was closed by a panel discussion on Federal Union led by Dr. Lalone, Dr. Tapp, the Rev. Richard Woodman, the Rev. Robert Cope and Eleanor Genhart.

The Rumor Clinic was not the only entertaining and constructive evening program. A dramatic presentation of the work of UNICEF (United Nations International Children's Emergency Fund) by both children and adults featured another evening. Mr. Klotzle showed pictures of the Service Committee work and the Rochester delegation brought to the institute an excellent movie on the life of the Navajo Indians.

Unfortunately, this reporter was unable to be present for the final evaluation session, but his own evaluation is that this was a vital program because our New York State women are in real earnest "a fellowship of learners."

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NEW YORK STATE CONVENTION OF UNIVERSALISTS

The 130th Annual Sessions of the New York State Convention of Universalists will be held in Canton, New York, on October 16 to 19, 1955, for the purpose of electing its officers and trustees, hearing reports, and to transact any other business that may legally come before it.

—HOWARD B. GILMAN, *Secretary*

ASSOCIATION OF UNIVERSALIST WOMEN OF NEW YORK STATE

The fifteenth Annual Meeting of the Association of Universalist Women of New York State will be held in the Universalist Church at Canton, N. Y. on Monday, October 17th, 1955 at 1:30 P.M. in conjunction with the 130th Annual Sessions of the New York State Convention of Universalists, to hear reports, elect officers, and to transact any other business that may legally come before the meeting.

—GABRIELLA RODEHAVER, *Secretary*

VERMONT AND QUEBEC UNIVERSALIST-UNITARIAN CONVENTION

The Official Call

The 122nd Annual Session of the Vermont and Quebec Universalist-Unitarian Convention will be held in the Rochester Federated Churches, Rochester, Vermont, on Friday and Saturday, October 14 and 15, 1955.

The state and provincial Association of Universalist Women will meet at 12:30 P.M. on October 14.

Convention business sessions will be held Friday afternoon and Saturday morning.

—CARROLL FENWICK, JR., *Secretary*

CRACKLING

A lad away at school recently wrote his parents: "In biology, we went and found a lot of animals in the school pond, and then told them what they were."

—THE WATCHMAN-EXAMINER

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KING SERVES EDUCATION IN HIS COMMUNITY

School bells are ringing for more Children than ever Before is the title of a colorful six-page booklet produced by the Rev. Donald King, minister of the Hoopeston, Illinois Universalist Church. This project was part of Mr. King's work as head of publicity for a Citizens Advisory Committee of his city. The committee has engaged in promoting an educational campaign for new high schools and grammar schools for Hoopeston.

CRACKLING

A sailor on leave was being pressed for stories, and at last he told his listeners of an adventure in the icy North.

"It was so cold up there," he said, "that one day I saw some sea birds suspended in mid-air, frozen stiff, and unable to fly or fall down."

Said one doubting Thomas, "But what about the law of gravity?"

"That was frozen stiff, too," said the sailor.

—*The Watchman-Examiner*

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